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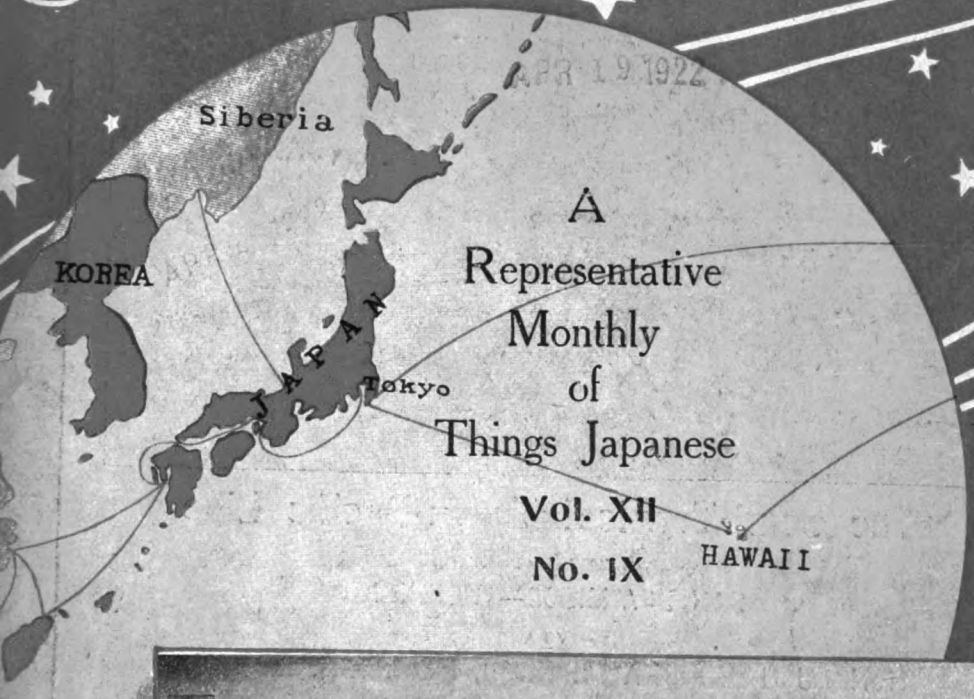

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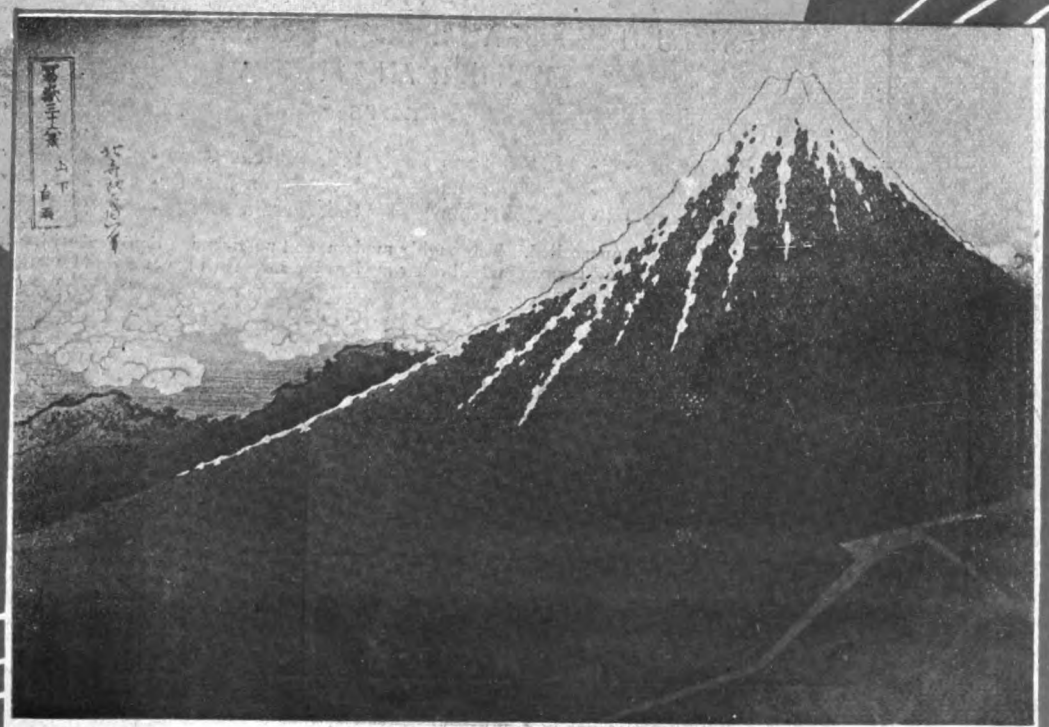

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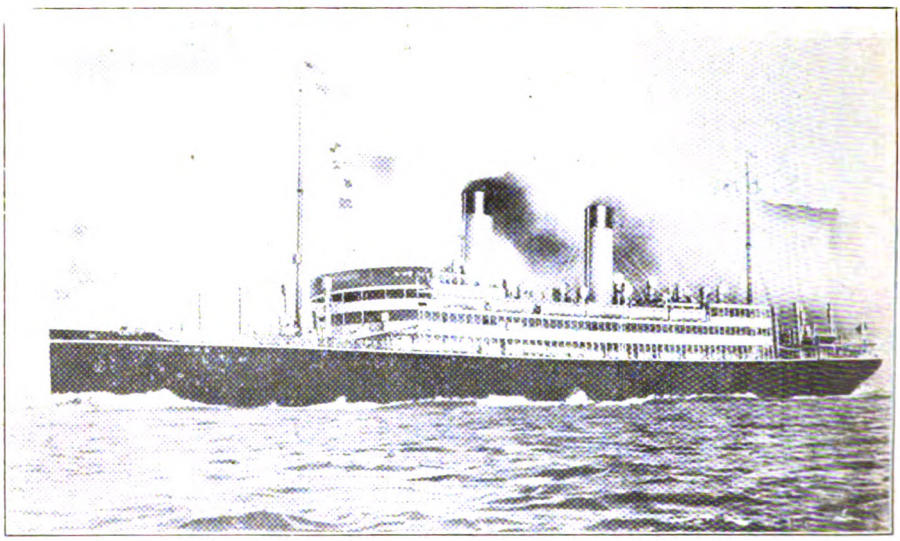

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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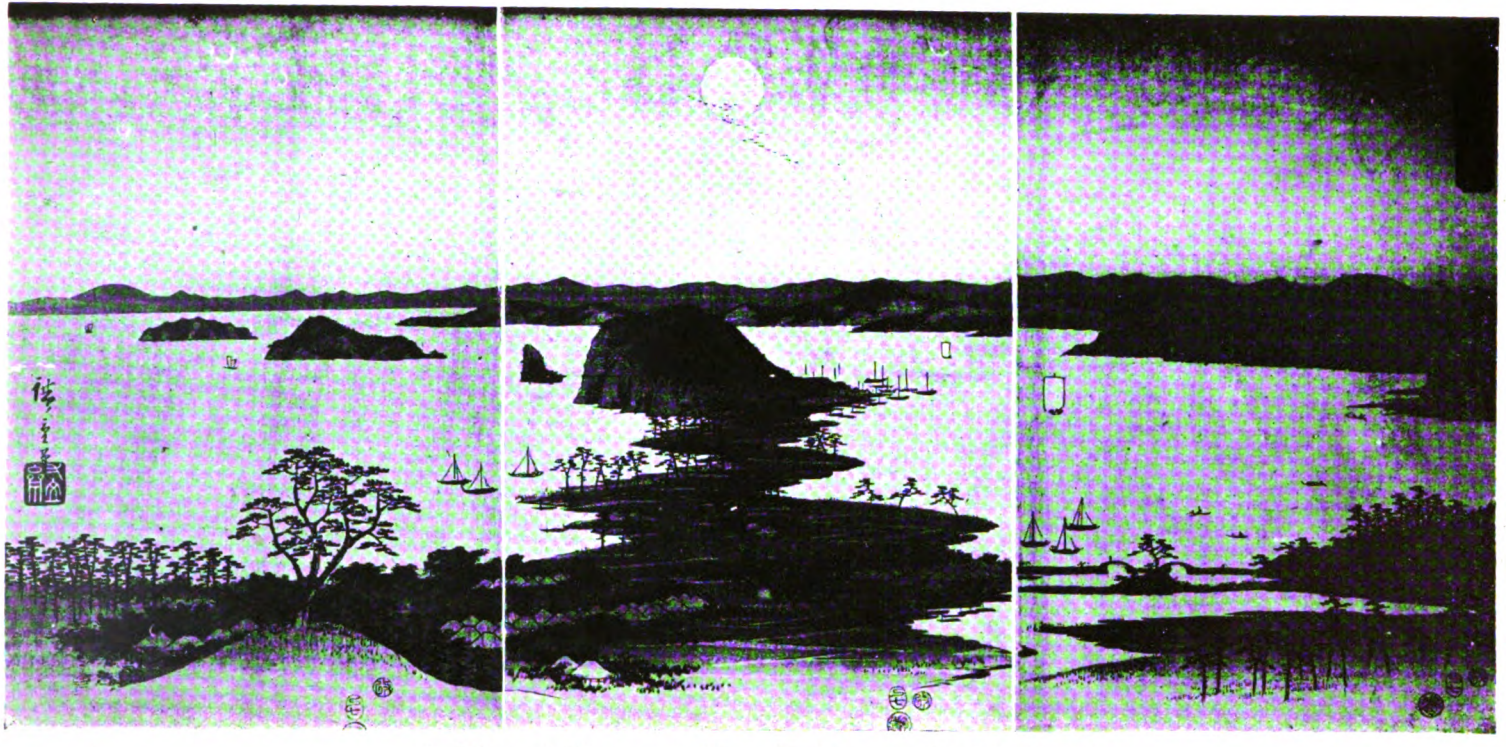

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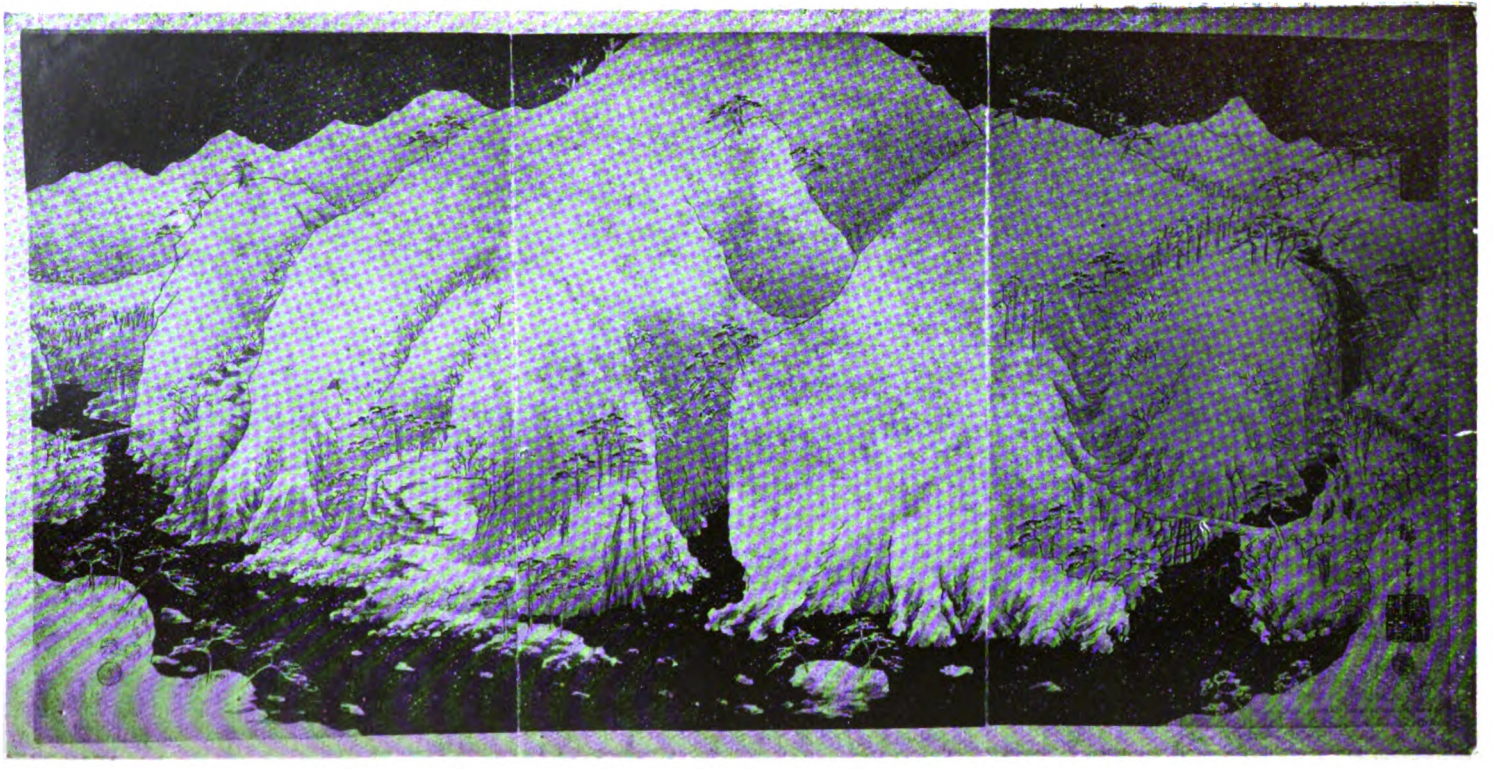

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THE JAPAN MAGAZINE
VOLUME TWELVE FEBRUARY, 1922 NUMBER NINE

EARLY RELIGIOUS IDEAS AND THE ESSENCE OF SHINTO

By NORITAKE TSUDA

WE propose to inquire into the religious thought of the primitive Japanese people, and to endeavor thereby to discover the essence of Shinto. By primitive Japanese people we mean those who lived in Japan from the neolithic period to the time when the people were organized into a nation, which time I understand to be in the reign of the Emperor Sujin; that is, early first century, B.C., according to our chronology. But we had better mention the fact here that there is another opinion held by some historians who date the beginning of our chronicles some 600 years earlier.

Now the Japanese nation is composed of various races organized by the Tenson or Heavenly Grandchild race who came down from Takamagahara or the Heavenly Plain. As to the position of Takamano-hara we may infer it was somewhere on the Asiatic continent. Although there are several opinions on the Japanese race, our own is that the so-called Yamato race, by which is generally meant the Japanese race proper, is that newly created nation including various races as her elements which were assimilated by the Tenson race in thought and by racial mixture. Therefore the Tenson race as well as other constituents of the Japanese race was different from the new Yamato race which has been created out of these elements. But many Japanese believe that the so-called Yamato race is identical with the Tenson race. Its assimilation was, of course, gradual, along with the similar process of assimilating the lower culture by the higher which was brought to this land by the Tenson race. And similar steps may be recognized of those various religious thoughts entertained by these different races in the process of harmonizing them into an organized social power. Therefore it is necessary to have a general idea of the tribal groups which formed the constituent parts of the Japanese nation.

According to recent archaeological evidence, we may safely recognize two different aboriginal tribes existing before the Japanese nation was formed. This evidence is found in the two distinctly different potteries found in our neolithic deposit, namely, the Ainu style and the Yayoishiki or intermediate style of pottery.

There is no doubt about the Ainu pottery, that it was left by a race akin to, or ancestors of the Ainu; but with regard to the intermediate pottery, it is not clear by what kind of a race it was left.

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Neither of these two needn't be people had yet learned the use of metals but made tools and weapons of stone. Therefore they belong to the first of the three ages passed thru by mankind, that is, stone, bronze and iron. It will be justly inferred that their religious thought was primitive when we understand that their culture was in the stage of the stone age.

Among the relics left by them, there are some curious clay figures and stone pillars which offer significant evidence of their religious thought. These seem to have been made mostly by the Ainu.

The clay figures, or dogu, usually measure about five inch s in length and are rarely more than three inches across. These grotesque attempts at modeling the human form have eyes disproportionately large, while some look like owls or other creatures, the female being distinguished by the prominence of the mammae. Old and young are both represented. Such clay figures are generally recognized as objects of religious worship. But further investigation is necessary. The facts that they represent various forms of human beings, old and young, male and female, and that in some places several pieces are found together, give rise to a doubt as to their being worshipped by all the people of a society. Moreover, in tribal religion, it is very doubtful if an individual could have a faith for himself differing from that of his fellows. If clay figures were worshipped as having supernatural power, I think that these should have some particular symbols in common, as the Egyptian god Osiris has the symbol of the cross, for instance. Considering these points, it is impossible for us to agree that they were used as objects of worship.

In our opinion, two interpretations are possible as to their purpose:

(1) They might be effigies of the dead to receive the souls of the dead; otherwise the departed soul would have no place to live, they probably thought. Among the natives of New Guinea, too, such customs were supposed by the Kwomara, a carved wooden image found in almost every house, this image being a foot long, and of ludicrous appearance. They are not idols, but a medium of communication between the living and the dead, and are preserved in memory of the departed. On the death of a member of the tribe, an image is immediately made, as, unprovided with a body, the spirit could not rest. The image is placed on the grave of the deceased, or is taken to the home of the nearest relative, where it is treated with profound respect.

(2) Were not these clay figures the images of worshippers themselves? Was it not the same idea as those votive pictures of worshippers offered at shrines and temples even at the present day? Among these votive pictures, some are evidently intended to represent the worshippers themselves, their names and ages being written beside the pictures, although the pictures are ready made for sale and the artists have no likeness to the worshippers.

This interpretation is endorsed by the following discovery in Knossos and its explanation by Mr. Angelo Mosso in his work, "Dawn of Mediterranean Civilization."

"When we see human figures of wax or silver, brought as ex voto offerings by the faithful, upon the altars, around the pictures and statues of the Madonna and the saints, no one thinks that this custom already existed in neolithic times, when

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worshippers offered their own images to the divinity. This rough sketch of a human figure which was discovered by Dr. Evans in the neolithic soil of Knossos is so simple that it is almost unrecognizable. The head is reduced to a conical projection upon a square body, the lower part having an incised mark to indicate the division of the legs. In many of them, Dr. Schliemann would not have recognized the outline of a human being if he had not had before his eyes the whole series of seven hundred similar pieces. The forms which Dr. Schliemann took for a symbol of the protecting divinity of the place are the images of the worshippers, and similar objects are found in Egypt, the Aegean, and on the continent of Europe."

Further, according to this author, clay figures of human faces with the appearance of owls were found at Butmir in the deposits of the neolithic age. This is an interesting coincidence, because the clay figures with the appearance of owls are also found in our neolithic site, as we have already said.

Next, we have the stone-club, or *sekibo*, a bulky specimen of which measures more than four feet in length, altho smaller kinds measure barely one foot. They are proportionately thick and their sections are circular, oval or sometimes flat. The majority have a knob at one or both ends, which in the smaller kinds is usually ornamented with carved designs. Considering their form, the bulky ones are too large and too heavy to be used for crushing food, or like purposes. It is impossible to derive anything more definite from their form. Many evidences of stone worship found in ancient and modern books as well as in modern superstitious customs lead us to think that such primitive religious ideas must have obtained in the neolithic period.

It seems that our neolithic peoples also buried their dead, tho this is not clear. But it is clearly known that the Tenson race were the builders of burial mounds; and this custom was the earliest custom prevailing among the Japanese nation after the various tribes were assimilated by the Tenson race. Many relics found in these sepulchres, such as massive stone sarcophagi, iron arms and armor, bronze pieces and pottery, represent the advanced stage of their civilization. We have no space now to describe the details of the culture, but will give only our conclusions with regard to their ideas as to the destiny of their bodies and souls after death, since the forms and characteristics of the sepulchres are determined by these ideas of the builders. Stone chambers and massive stone sarcophagi inside specially built mounds or in caves cut in hillsides show that they were very anxious to preserve the body of the deceased, either from a feeling of grief at the supreme separation, or as an act of gratitude on the part of children to parents, which is the cult of the dead including ancestor worship. In many cases, sarcophagi are modelled after the dwelling houses, while inside, surrounding the body, are found pottery, jewelry, rings, mirrors, arms and armor, and other articles which the deceased had used. The pottery utensils seem to have contained food and drink. These discoveries indicate that people believed in another life. And altho it is difficult to judge the exact nature of their ideas, these relics point to a belief in a life after death closely resembling the present life. At any rate it is certain from the evidence of mythology that there was a belief in the existence of the soul after death.

Thus far, we have been attempting to

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worshippers adored their own losings to the country. [illegible] a [illegible] figure with [illegible] I [illegible] in the [illegible] people that it [illegible] adore. The land is indeed [illegible] poly than upon [illegible], the [illegible] put having an [illegible] to find the divinity [illegible]. [illegible] of them, the Sabbatarian would [illegible] recognized the [illegible] of a man as being [illegible] had not had before his [illegible] wide series of sermon [illegible] pies. The Christian [illegible] [illegible] a symbol of the [illegible] ability of the pla[illegible] are the [illegible] d [illegible] worshippers, and [illegible] in Egypt, the Assyrian, and [illegible] the [illegible] of Europe."

Further, according to this author, clay figures of human faces with the appearance of ears were found at Pompeii in the deposits of the mortific[illegible]. This is an interesting [illegible] because the clay figures with the appearance of ears are also found in our [illegible] as we have already said.

Now, we have the *clunch*, or *cley*, a bulky species of [illegible] more than a foot in length, [illegible] wonderfully [illegible] and [illegible] fact. They are particularly [illegible] and are [illegible] the [illegible] at one or both ends, which is [illegible] curved [illegible]. Consequently, the bulky ones are too [illegible] and too heavy to be used for [illegible] or [illegible] purposes. It is supposed to be [illegible] [illegible] may be [illegible] to [illegible] [illegible] to make such [illegible] [illegible] have [illegible]

[illegible] Pompeii also [illegible] [illegible] [illegible]

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deduce their religious thought from the relics left by the neolithic inhabitants and the primitive Japanese people. We have now reached the point where we can find this in written sources, such as the Nihonshoki, or written chronicles of Japan, and the Kojiki, or Records of Ancient Matters.

Japanese mythology opens with the genesis of the world. According to the Nihonshoki, a god called Kuni-tokotachi-no-Mikoto or Land-eternal-stand-of-august-thing appeared between Heaven and Earth. This god was born in the form of a reed-shoot. Next there was Kuni-no-satsuchi-no Mikoto, and next Toyo-kumnu-no Mikoto, in all, three deities. These three deities are the first triad, namely, Ameno-minakanushi-no Mikoto or Heaven-of-august-centre-master; Takamimusubi-no Kami and Kamu-musubi-no Kami, or two productive deities. But since the latter triad is insignificant so far as the sources are concerned, no important religious idea can be found in them. On the other hand, the deity Kuninotokotachi-no Mikoto or Land-eternal-stand-of-august-thing is more important for our study. This deity is variously called and there is a confusion of names, as for example, Umashi-ashikabi-hikoji-no Mikoto or Sweet-reed-shoot-prince-elder, Ameno-toko-tachi-no Mikoto or Heaven-of-eternal-stand, and Kuninotokotachi no Mikoto are the same god. In this deity there is found a god conceived by a primitive people after the form of the growing plant. To the primitive mind, it was probably quite astonishing to see the rapid growth of a reed, and in this they may have found a mystic power which they thought of as superhuman.

This deity of plant growth Kuninotokotachi-no Mikoto seems to have been more prominent among the people than Amenominakanushi-no Mikoto or Great central deity, since the former is mentioned much oftener in the Nihon-shoki than the latter. By this, we do not mean that the idea was original with the Tenson race, but rather that it was a native idea adopted by the former, as is seen in the Greek deity, Aphrodite. As is well known, "Aphrodite was not a primitive Greek deity, as her connection with vegetation is abundantly clear. She was, in fact, but a Hellenized variant of the great Oriental goddess, worshipped in different parts, as Istar, Astarte, Cybele, etc. who was essentially a divinity of vegetation." ("The Sacred Tree, or the Tree in Religion and Myth," by Mrs. J. H. Philpot, p. 30.) Here we have found some evidence of a lower type of religion, viz., plant worship, interwoven in our mythology.

The more important nature myths in our mythology are concerned with the three deities, Amaterasu-o-mi Kami (Heaven-shining Kami) commonly spoken of as "the Goddess of the Sun"; Tsukiyomi-no Mikoto (deity of the Moon), and Susano-o-no Mikoto (brave, swift, impetuous, male augustness). In a word, "the Goddess of the Sun" is the personification of the Sun, and venerated as the most beneficent deity; and Susano-o-no-Mikoto is the personified deity of Storm, most terrible and outrageous in contrast with the Sun Goddess. The deity of the Moon is not so important as the other two. The most important one is the Sun Goddess who has grown to be the supreme deity of the Shinto religion, to whom all other deities have gradually been subordinated.

In the written traditions in the Kojiki

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and the Nihonshoki, we also find the idea of soul or spirit. We read in the Nihonshoki that when Prince Yamatotakeru died, his spirit ascended from his grave to heaven in the form of a white bird. Altho the belief in the transformation of the spirit into a bird has no great significance, the belief in the spirit ascending into heaven is more important, because the same idea is often present in the songs of Manyoshu or "Myriad Leaves," the first Japanese anthology. But the idea that the spirit remained in the grave seems to have been more frequent. This is shown not only by what we have said of the sepulchres, but also by a similar idea in mythological traditions, which we will abridge in order to present the evidence.

If we pursue our study further, we can find reliable evidences of animal worship, of the worship of water, of sympathetic magic, etc, in addition to those religious ideas we have already discussed, on which, however, I have not space to dwell at present.

Now I think it desirable to pause here a little while to consider all these religious ideas as a whole.

It is very clear that those religious ideas which we have deduced from the relics belong to the various races which left them. However, as to the origin of certain other religious ideas discovered from the written traditions and customs it is not at all clear whether they belonged to the prehistoric inhabitants or not. However it may be, we may infer that some of the religious ideas of the prehistoric inhabitants were interwoven into the thought of the Tenson race. But at present we wish to attract special attention to the three sets of religious ideas on which Shinto is based. They are Sun worship, ancestor worship and the belief in the existence of the soul after death. In regard to these three religious beliefs, we are also inclined to say that aboriginal ideas had something to do with the formation of the Shinto religion. At the same time it must be kept in mind that in the Shinto are included many other minor religious ideas unified by these three most important ideas.

It is the chief object of this article to show how three elements constitute the Shinto religion and how they are represented in its beliefs.

According to the Kojiki and the Nihonshoki, Ameno-hikoho-ninigi-no Mikoto, the Grandchild of the Sun Goddess, descended upon the peak of Mount Takachiho in Hyuga with the purpose of ruling over Japan. Upon his departure from heaven, the Sun Goddess gave the Grandchild the Magatama, or comma-shaped jewel, the Sword and the Mirror which belonged to her, and also her benediction, saying; "When thou lookest upon this mirror, take it as my soul and serve it as if it were myself." As you know, these three objects are the regalia of the Japanese Throne. However, these are nothing but common objects found in our proto-historic dolmens. Jewels were only necklaces or arm rings, and of swords and mirrors no description is needed. Yet the regalia have become objects of worship because they are believed to be the relics directly transmitted from Amaterasu-o-mi-kami; and there is nothing strange or peculiar to Japan in this, as you will find a similar idea in early Indian Buddhism, in which faith a *stupah* containing the relics of Sakyamuni was worshipped as being himself until the time when Buddhist images were made. Among the regalia,

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and the Nihonshoki, we find the divine spirit. We read in the Nihonshoki that when Prince Yamato-dake's spirit ascended from Ibuki we find in the form of a white bird. Although the belief in the transmigration of the spirit into a bird is no great significance, the belief in the spirit's ascent into heaven is more important, because it is often present in the so-called Shinto or "Mythological" religion of Japan as a belief that the spirit ascended in the form of a bird. This seems to be even more important because it is not only a belief in the spirit's ascent, but also a belief in mythological traditions, which we will refer to in order to point out the evidence.

If we pass on briefly to this, we can find reliable evidences of ancient worship of the *Mononoke* or spirits, of sympathetic magic, etc., in relation to these religious ideas we have already discussed, on which, however, I have not space to dwell at present.

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It is very clear that these religious ideas which we have deduced from the relics belong to a various nature which left them. However, as to the origin of certain other religious ideas, several from the written traditions and customs it is not at all clear whether they belong to the primitive Shinto ideas or not. However it may be, we may find out some of the religious ideas of the primitive inhabitants, and in reviewing them the spirit of the Japanese people at present we wish to point out some relation to the ancient religious ideas on which Shinto is based. The worship of

worship, the [illegible] and the belief in [illegible] spirit, and the belief in [illegible] spirits, [illegible] ideas which [illegible] and the belief in [illegible] spirit [illegible] ideas. At the same time we should [illegible] other religious ideas which [illegible] ideas.

[illegible] ideas [illegible] ideas [illegible] ideas [

Heaven, to the separation of represented Izanagi. A Chinese scholar of the Sung dynasty tells in his book, "Search-Records," how the essence of metal and of water can be put into the metal of which mirrors are made. Now the circular form is at the same time the graphic symbol of the Yang cosmic principle, which is the counterpart of the Yin principle, and metal and water are two of the "Five Elements" (Gogyo). The Chinese conception of the Five Elements and the Yin and Yang principles (the evidence being already in the "Shi-King") has played a great part in every kind of speculation ever since the Han dynasty. Moreover it was thought that the mirror could, by virtue of containing the essences of metal and water, remove diseases and relieve suffering and pain; and these mirrors were carried about by Taoists from ancient times when they travelled among mountains. The same conception is found in ancient records in Japan and China. Considering this evidence, we may see that the idea connected with the sacred mirror was very much influenced by early Chinese thought. By this, however, I do not mean that the essence of Shinto originated in China. I only mean that the regalia, or the three sacred objects, are but symbols, showing much influence to have been received from Chinese thought and culture.

At any rate, our ancestors believed that the regalia were given to the Grandchild by the Sun goddess, as is told in the tradition; and we suppose they simply accepted the tradition as an historical fact. This idea is rooted in the unconscious worship paid to the Grandchild as the ancestor of our Emperor. In other words, as Sun worship was most

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the greatest importance is placed upon the mirror; and the many mirrors found in dolmens afford us an interesting clue for elucidating the idea which our ancestors entertained in connection with the mirror given by the Sun goddess, Amaterasu-o-mi-kami. If we cite here the Chinese bronze mirrors of the Han dynasty, we may easily understand that our mirrors originated in China. Many of the designs on the backs of these mirrors are fabulous animals and gods. For example, on the back of a white bronze mirror found in a dolmen in the province of Yamato are two deities, both wearing crowns. From the shoulders spring conventional lines suggestive of wings, while banners stand at the sides. Between the two figures are demon-like dragons, two in number, one of which has horns and the other none. Both have great eyes and open mouths. Another mirror found in the same province has another group of deities and animals, the main difference being in the dress. There are no wings suggested; and at both sides stands an attendant, while a fabulous animal draws a wagon and two other animals are on the other side.

The designs of the above two mirrors, which are typical, suggest the mythological conception prevalent at the time of their manufacture during the Han dynasty of China, that is, more than two thousand years ago. Many of these mirrors have inscriptions which are composed of conventional terms concerning Taoistic conceptions, such as "without growing old quench our thirst at the fountain, or eat fruits (natsume) when hungry."

According to the Chinese idea, the circular form of mirror represented Heaven, while the square form represented Earth. A Chinese scholar of the Sung dynasty said in his book, "Senna-hakkozu," that the essence of metal and of water are put into the metal of which mirrors are made. Now the circular form is at the same time the graphic symbol of the Yang cosmic principle, which is the counterpart of the Yin principle, and metal and water are two of the "Five Elements" (Gogyo). The Chinese conception of the Five Elements and the Yin and Yang principles (the evidence being already in the "Shoo King") has played a great part in cosmological speculation ever since the Han dynasty. Moreover it was thought that the mirror could, by virtue of containing the essences of metal and water, exorcise demons and relieve suffering and distress; and these mirrors were carried about by Taoists from ancient times when they travelled among mountains. The same conception is found in ancient records in Japan and China. Considering this evidence, we may see that the idea concerning the sacred mirror was very much influenced by early Chinese thought. By this, however, I do not mean that the essence of Shinto originated in China. I only mean that the regalia, or the three sacred objects, are but symbols, showing much influence to have been received from Chinese thought and culture.

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prevalent in that early period, it may be said that while being worshipped as the Grandmother of Tenson or the Grandchild, this deity took the form of the Sun-goddess.

The sacred mirror has been enshrined at Ise since the reign of the Emperor Suinin (late first century B.C.). Ise is the most prominent Shinto shrine. The most important element of Shinto is the worship of the Sun-goddess as the progenitrice of the Emperor of Japan. Thus the foundation of the shrine of Ise as the state shrine symbolizes the consolidation of the Japanese state; and all subjects are understood, or expected, to be worshippers of the Grand Goddess. Indeed this allegiance to the Grand Goddess played the central part in the consolidation of the native life.

Meanwhile the growing unity of the nation has chiefly been achieved by the unfailing reverence paid to the reigning Emperor as the incarnate representative of the Sun Goddess. Here, however, it is to be noticed that no Emperor as such has been raised to the same rank of divinity as the Sun-goddess after his death, probably because an Emperor was considered to be reunited to the Grand Goddess.

On the other hand, Ohokuni-nushi-no Mikoto, or Great Name Possessor, is another important deity, who is believed to have given up his domain in behalf of the Heavenly Grandchild. Before the concession or surrender, he seems to have played an antagonistic part to the reign of the Heavenly Grandchild; yet he is worshipped in the Imperial court. His soul or Mitama is worshipped in the great shrine at Idzumo which is older, according to tradition, than the shrine at Ise. Ohokuni-nushi-no Mikoto was the most prominent figure of the non-Ainu aboriginal race. This was another important part of Shinto; and it is a most noteworthy fact that the soul or Mitama of Ohokuni-nushi-no Mikoto was specially worshipped in order to suppress national calamities while Amaterasu-Ohomikami was worshipped to increase the happiness of the people. In this early period, it seems that people thought some national calamities had been caused by the soul of Ohokuni-nushi-no Mikoto when its worship was neglected. Therefore the worship paid to Ohokuni-nushi-no Mikoto was a means of appeasing his soul.

Under such circumstances, it has become an established form in Shinto ritual to worship the deities of heaven, together with the deities of Earth, when a Shinto ceremony is held as a state affair. Among the deities of heaven are included those gods of the Grandchild race, the most prominent goddess being Amaterasu-Ohomikami, while the deities of Earth are those of aboriginal races, the chief deity being Ohokuni-nushi-no-Mikoto. These two groups of gods are familiarly known to Japanese by the name of Tenjin and Chigi or Amatsu-kami and Kunitsu-kami.

In conclusion, the most essential factor of Shinto consists in the worship of the Mitama or the soul of the Grand Goddess, the progenitrice of the Imperial family, together with the Mitama of the Ancestor of the inhabitants which have been assimilated by the Tenson race. But it must be noticed that this geneological difference between these two most prominent deities ceased to be perceived among the people when a complete racial assimilation had been attained. On the contrary everyone believed that his

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prevalent in the early period. It was [illegible] and that while they enjoyed [illegible] Grandmother of Terra or the Great Child, this deity took the form of [illegible] Sun-god.

The sacred nature [illegible] of the Ivy from which [illegible] most prominent [illegible] most important element [illegible] worship of the Sun-god [illegible] genitive of the Emperor of [illegible] This the Revolution of the 4th of [illegible] the state shrine symbol [illegible] solidation of the [illegible] soldiers are symbolized, or [illegible] be worshipers of the Great Mother. In like manner this allegiance to the Great Goddess play a the entire part in the consolidation of the native life.

Meanwhile the priestly power of the native hierarchy began [illegible] ing [illegible] ing progressed to the religious Emperorship, [illegible] to [illegible] the Sun of Rome. Later, however, it is [illegible] that the Emperor as [illegible] has been raised to the same level of divinity as the Sun-god. He was [illegible] death, formally become an Emperor [illegible] was considered to be reunited to the Grand Godhead.

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[illegible] ...ment of the Sun-god [illegible] ...ing [illegible] ...ing [illegible] ...ing

ance for Europe to the Tycoon was, and worshipped the two great Kami who were regarded as the progenitors of the people. To this day the mikado is considered as the only [illegible] of the Shinto religion, while [illegible] is [illegible] worship. In any case Shinto is in its nature a system of ancestor worship, while in its observation it started from [illegible] the Chinese classics.

I am convinced myself that there is no more evil thing in this present world than false religion; more at all. I write deliberately—it is the worst of all the things in life now. It justifies and holds together more baseness, cruelty and damnation than any other sort of error in the world.—*Ad. G. Jones.*

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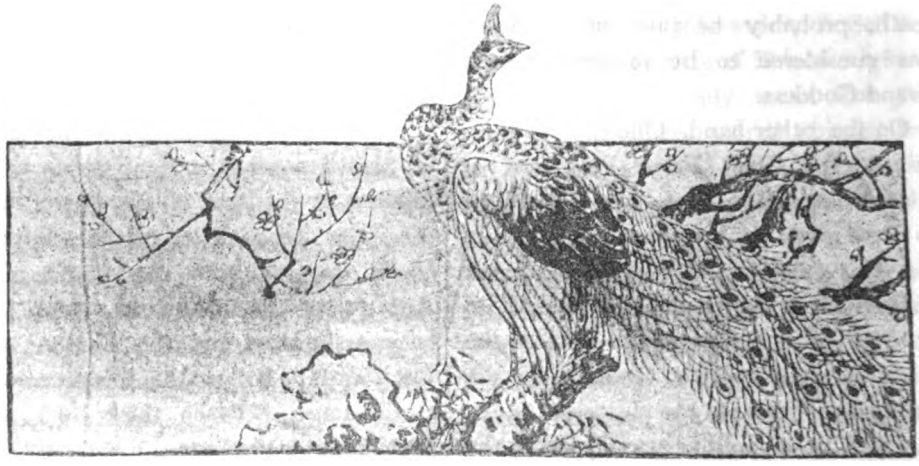
ancestor belonged to the Tenson race, and worshipped the two great deities who were regarded as inseparable counterparts in the protection of the people. Herein lies the essential aspect of the Shinto religion, which has ever remained as the unifying force of our national life. Shinto is, indeed, unique as a religion, and at the same time it may be regarded as no religion, as it is treated by the government. In any case Shinto is in its nature a system of ancestor worship, while in its manifestation it started from the worship of the Sun-goddess.

I am convinced myself that there is no more evil thing in this present world than Race Prejudice; none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world.—*H. G. Wells.*



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THE LATE MARQUIS SHIGENOBU OKUMA

By M. YAMAMOTO

II

(Continued from previous issue)

OKUMA'S special services in finance were rendered in 1874, when the expedition to subjugate Formosa was undertaken, and again in 1877, during the Southwestern Rebellion. At this time Toshimichi Okubo was the leading figure in the Cabinet, with Ito and Okuma as his two aids. In 1878, Okuma's position was shifted on account of the sudden death by violence of his chief, Okubo.

In 1881, at the suggestion of his superiors, Okuma resigned office. The cause of the disagreement between himself and Ito is not well understood even yet, but according to Ito's version: "Okuma betrayed his political associate in order to forestall others." But Okuma has it thus: "Ito, threatened by the Choshu-Satsuma militarists, decapitated his political associate and then resigned himself."

Whatever the truth, it is probable that Okuma, though appointed state councillor later than Ito, was not inferior to him in statecraft, but having aroused the jealousy and animosity of those in power, he was forthwith relegated to private life for some years.

But soon his energy began to expend itself in new enterprises. He founded a great political party called the Kaishinto or Progressive party. He also established the great private school known as Waseda University. Being clever at financing economic schemes, he now turned his attention to marine transportation and to mercantile operations. The history of the Mitsubishi firm, of which Baron Iwasaki is the leading financier, might have been far different if Okuma had not contributed his quota in the early days. Likewise the Yokohama Specie Bank, Hypothec debentures, produce, commerce, and foreign trade transactions in general owed much to his sagacity.

As a politician possessing great influence with the people, he attracted especially the disciples of the educator, Yukichi Fukuzawa, the founder of Keiogijuku University. He took a deep interest in the press also and lost no chance to present his views in the daily newspapers of the realm. The Government in power feared the influence of their late associate and his new party even more than the opposition liberal party, the Jiyūto, led by Count Itagaki.

Waseda University was established in 1882. At first a union of special schools, such as liberal arts and law, these colleges were soon sending out talented men to

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THE LATE MARQUIS SHIGENOBU OKUMA

BY K. YAMAMOTO

II

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OKUMA'S special services in finance were rendered in 1874, when the expedition to subjugate Formosa was undertaken, and again in 1877, during the Satsuma Rebellion. At this time Toshimichi Okubo was the leading figure in the Cabinet, with Ito and Okuma as his two aids. In 1878, Okuma's position was shaken on account of the sudden death by violence of his chief, Okubo.

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But soon his energy began to expend itself in new enterprises. He founded a great political party called the Kai-shin-to or Progressive party. He also established the great private school known as Waseda University. Being over at first interested in educational affairs, he now turned his attention to municipal operations and to mercantile operations. The history of the Mitsubishi firm, of which Baron Iwasaki is the leading manager, might have been far different if Okuma had not contributed his quota in the early days. Likewise the Yokohama Specie Bank, Hypothec debentures, produce, commerce, and Foreign trade transactions in general owed much to his sagacity.

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Waseda University was established in 1882. At first a union of special schools, such as oral arts and law, these colleges were soon sending out talented men to

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represent them, especially in the fields of journalism and literature. In 1902, Waseda celebrated her twentieth anniversary by becoming a University. Later departments of physics and engineering were established and various special and preparatory schools, as middle, commercial college, and normal schools, and at present there are 14,000 students in attendance. This extraordinary growth and prosperity is to be attributed in no small degree to Okuma's personality and genius.

When he made the change just recorded, viz., from public to private life, he changed his attitude toward society radically. Formerly he was rather morose, taciturn, aristocratic. His habit was to keep his lips closed, and his mouth —of unusual size and shape—was wont to assume a haughty expression. But he had the foresight to read, and the insight to interpret, the future sooner than others could and he decided at this time to remove the barriers between himself and others. He talked and smiled freely. He became democratic in his manner. This attitude he maintained to the end of his life and it won him a unique place in the hearts of his countrymen.

The gulf between Ito and Okuma continued for years unbridged, but in February, 1888, Okuma was once more invited to take a seat in the Cabinet and this position he accepted. He succeeded Kaoru Inouye, Minister of Foreign Affairs, who had become somewhat unpopular, probably in consequence of the agitation over treaty revision. Okuma's task was to bring the whole matter to a successful conclusion, but as he inserted a clause regarding the employment of foreign jurists in the law courts of Japan, he found unexpected opposition from the people. The objection was made that the employment of foreigners would be an opening wedge for serious foreign intervention, but Okuma felt that this was not probable, as a change could easily be made when the treaty should come up for revision.

However Okuma's unpopularity on account of this matter was the cause of a serious calamity which now befell him. A young man from Kyushu named Kurushima took umbrage at the Foreign Minister's action and threw a bomb at his carriage one day just in front of the Office of Foreign Affairs. Okuma's life was saved but he lost a leg and was obliged to retire from office in consequence of the affair. This was a trying time for him but his strong mind endured all with patient resignation.

In 1896 he again organized a Cabinet, but this was not long lived. However, he accomplished one excellent reform, viz., the abolishment of the right to suspend the issue of newspapers, long regarded as a blot on a professedly civilized nation. For this he deserves great credit. In 1898 another Cabinet was organized by him, of which he became Premier, but again he was not well supported by his own party nor by a certain group of influential officials.

Many felt that this would be the end of his political life, but in 1914, to the surprise of many, he again became Premier, at the advanced age of 77 years. This was during the European War. The Cabinet organized at the time was not changed for two years and was considered fairly satisfactory. In 1916 Okuma retired to private life and later became one of the Genro.

We must regard Okuma's greatest work to be what he did as an educator,

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in founding a great University. At that time such a task was looked upon as almost beyond the range of possibility—and only an acknowledged leader of men could hope even to make a beginning. In his early days he gave attention to educational affairs and developed praiseworthy ideals. But that he could succeed as he did, is indeed remarkable. Especially in a period when the government school was regarded as all powerful, that he could be so bold as to inculcate the idea of independence in education and could train young men in the ideals of an English scholar and gentleman, is a proof of his independence and popularity.

Okuma's second great contribution to our national progress was his work as an internationalist. He was the author of a fifty-years history of Japan—the Meiji Era; he was constantly lecturing on a variety of subjects, and was frequently meeting distinguished foreigners, who were ever eager to exchange views with him. So he not only opened a door of opportunity to our nation in Waseda University, but in the world at large, also, by his broad-minded views, earnestness and deep interest in international questions. His work in the line of popular diplomacy, indeed, may be regarded as of no slight importance.

In the third place, if we weigh his political contribution to our national welfare, we shall find this an important one. He established the Department of Agriculture and the Board of Auditors; in addition he was the founder of a progressive political party, and should be named in this connection along with Count Itagaki. At the time of the Restoration, as is well-known, his loyalty aud valuable assistance procured for him his title of Count, later raised to Marquis.

Okuma's fourth great contribution was in the field of business enterprise. When Minister of Finance he projected the Yokohama Specie Bank, holding that we must promote foreign trade in order to develop our national strength. He suggested a special bank to handle international credits so that the business formerly carried on by foreigners might remain in our own hands. Later he established various industrial and commercial enterprises, especially the raw-silk industry. That foreign trade has made rapid progress since that early day is largely due to his judgment, caution and foresight. These four we regard therefore as assuredly his greatest contributions to our national welfare.

As to the stories told of him, they are legion, and well illustrate his essential characteristics. First his three striking peculiarities may be enumerated: (1) Good filial conduct, (2) self-control, (3) unwillingness to write with a pen. The first characteristic probably resulted from his gratitude to the widowed mother who had brought him up from childhood with such solicitude and prudence, and who made his later success possible in so large a degree. So he always loved and cherished his mother with an especially tender regard. Secondly, that he was never known to show anger was a proof of his broad-mindedness and freedom from over-scrupulousness. Doubtless his wide popularity was due to these characteristics. In explanation of his third peculiarity, viz., his aversion to writing, we may relate a story which throws light upon the matter:

It is said that when twelve years old he had a teacher of penmanship, a member of the Saga clan. Going

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in founding a great University. At that time such a thing was looked upon as about beyond the range of practicability—and yet an achievement of the kind could hope even to make a beginning. In his early days he gave attention to educational affairs and developed private-venture ideals; but that he could succeed as he did, is indeed remarkable. Especially in a period when the government school was treasured as a all powerful, that he could be so bold as to inculcate the idea of independence in education and could train young men in the ideals of an English scholar and gentleman, is a proof of his fine genius and popularity.

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[illegible] was a great [illegible] Agriculture and the Fine Arts [illegible] Academy; in addition he was the founder of a progressive political party, and [illegible] a statesman [illegible] Asia [illegible] Meiji [illegible] Japan [illegible] Orient [illegible] Japan [illegible] Okuma [illegible] Japan [illegible] Okuma [illegible] Japan [illegible] Okuma

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to him one day for copy, he found the master engaged with callers. He came back several times but failed to procure what he desired. Finally, in disgust he threw down his inkstand in the entrance, and cried, "I will never ask you again." When he returned home he reported what he had done to his mother and she chided him, saying, "I cannot approve such wilfulness unless you never expect to write throughout your whole life." Taking up with the notion at once, the boy replied, "Yes mother, that is what I'll do. No more writing for me." And this resolution he kept throughout his more than four-score years.

Okuma's home life was an easy, simple one. He rose at six and retired at nine. Except when obliged by government or official business he seldom varied this routine. He ate three meals a day regularly, but ate in moderation. For breakfast two bowls of rice, coffee and milk sufficed. He walked in his world-famed garden every morning, regardless of weather. In his home an organization known as the Saturday Club met frequently. Here his relatives' widows were wont to foregather, and he himself sometimes joined the company. Occasionally he donned the cook's apron and announced his intention of preparing the feast with his own hands—real home-made dishes. All then made merry together and even the serving men and employees were invited to come in.

As to his oratory, he had no equal in Japan. He was truly "the old man eloquent." It is estimated that he must have delivered over 20,000 addresses during his life. Once at College No. 6 in Okayama he told the students, "You are all young men, and I am one, too." And then he lectured continuously for two hours and a half! His highest record for number was the twenty speeches he delivered in one day in 1913.

His chief interests in life were politics and education. But in private he indulged other tastes, such as his love for rare plants, traveling, and reading. In horticultural pursuits, he sometimes worked with his own hands. He collected orchids and Alpine plants, and kept up extensive greenhouses. In his well-known spacious and beautiful garden, he employed a head gardener and twenty assistants.

When traveling he preferred to go in state, *daimyo ryoko*, as we say. He would reserve a whole first-class carriage for himself, his wife and family and maids, with students besides.

How did Okuma obtain his extensive general information, it may be asked. We reply, partly from constant reading, but his knowledge of recent discoveries and events was gained from Waseda graduates scattered all over the world and from carefully listening to the conversation of his daily guests—scholars, business men, and men of leisure from all parts of the world. After thoroughly digesting this vast accumulation, he made it his own and gave it out in lectures and interviews. Few visitors from Europe or America failed to call on him and all enjoyed listening to his bright talk.

Marquis Okuma's funeral was solemnized on January 17 in Hibiya Park. It is estimated that 200,000 people from all classes attended and left their visiting cards. Many left contributions as well, as it is customary to do at Shinto funerals. The amount was found to fill three bushel baskets. All was done in pure Shinto style. Waseda students wore mourning badges and marched in the procession—14,000 strong. Of sakaki branches (the

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sacred tree) and floral offerings, many were sent by the Imperial family and princes and princesses of the blood. A final salute of nineteen shots was fired, and indeed the whole nation joined in the solemn rites or gave signs of mourning. Aside from the beloved Meiji Emperor, no other has evoked such a popular demonstration as Okuma called out. Up to a late date, the visitors to his tomb numbered a thousand daily; one of his old beneficiaries begged for the honor of guarding his grave.

An interesting comparison has been made by some one who suggests that the late Marquis in his magnanimity, his wide knowledge, his sound judgment, and his power over men, resembled Toyotomi Hideyoshi. The suggestion is indeed not without point.

SNOW-MORNING

By Lilian Miller

Down the dim avenue of snow-clad pines
The flakes drift deep, or flutteringly blow
Through shadowy branches. Ladies on tall shoes
Of lacquered wood go shuffling by,
Their slender, dark kimono blown aside
In haunting glimpses of gay under-folds,
Scarlet and amber, willow-green and blue.
Each lady holds in her small ivory hands
A gay umbrella turned against the wind,
Brilliantly gleaming through the blow and whirl
Of driving snow-flakes, and each tip concealed
Beneath quaint rounded peaks of clinging snow. . . .
They pass—and as they pass my dream-print fades,
Fades to far, wistful grey, and slowly melts
Down the dim avenue of bending pines.

—*The Japan Advertiser*

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sacred tree) and floral offerings, many were sent by the Imperial family and princes and princesses of the blood. A final salute of nineteen shots was fired, and indeed the whole navy joined in the solemn rites or gave signs of mourning. Aside from the Crown Prince Regent, no other living person in Japan has received such popular demonstration as Okuma received. Up to a late date, the visitors to his tomb numbered a thousand daily; one of his favorite hobbies engaged for the hour [illegible], his grave.

As historically conspicuous lives be a study by science to show that the [illegible] his responsibility, his wide knowledge, his sound judgment, and his power over men, resembled Typeotomi Hideyoshi. The suggestion is indeed not without point.

SNOW-MORNING

By Lilian Bailey

Down the dim avenue of two veiled pines
The flakes drift deep, or flutteringly blow
Through slanting branches. Ladies on tall shoes
Of lacquered wood go slushing by,
Their slender, dark kimono blown aside
In haunting glimpses of gay underdress,
Scarlet and amber, willow green and blue.
Each lady holds in her small ivory hands
A gay umbrella turned against the wind,
Bril iantly gleaming through the blow and white
Of driving snowflakes, and even the coarse dust
Of [illegible] quaint rounded pavement . . . .
They pass—and as they pass my dream paints faces,
Fades to fair, veiled grey, and slowly melts
Down the dim avenue of two tall pines.

LINGUISTICALITY OF THE "NOH" DANCE

XIII

(The Second of the Fourth Dance)

By MARK KING

September.—"Ashikari" is a drama based on the story of a reunion of one Kanakay Suzuki and his wife, who were living at Nasuka in Setsu Province. He had seen better days, but he was reduced to poverty, and he separated from his wife with the promise to reunite whenever they were able to lead an easy life once more. After this, he depended on reed-selling for his living, the species of reeds which he cut being a famous marine plant growing on the seashore of Naniwa (the present Osaka) in Settsu Province, and these he used to sell in the market on the beach, retiring away in a humorous veil, while his wife was living in Kyoto. After a lapse of 3 years, the wife made money and as she experienced a desire to see her husband, she sailed from Yodo to her native place Kasuka in Sett a Province, accompanied by her servant. Soon after she arrived there, she set about looking for her husband, but his whereabouts were quite unknown. However, she heard that a young man was earning his living as a reed-seller in a certain market-place, who so never method of selling his wares was very interesting. Therupon she set out in a palan quin to see

September.—"Aioji" is a drama concerning a fisherman named Aioji who regul rly cast a net in search of food of night, at a place where the bay was strictly forbidden in the bay of Aioji in Ise Province: the bay was a tabooed sacred place, for it was there that the Goddess Amaterasu Oh mikami, otherwise named O' Innomusubi, the daughter of Izanagi and Izanami, had descended from heaven, and so the fish at this part were to serve Her days at the Ise Shrine which is dedicated to the goddess aforementioned. Aioji's violation of the prohibition to fish had suddenly been noised about; thereupon he was arrested and his punishment was death, the sentence being carried out by casting him into the depths of the bay, with his hands bound behind his back. The apparition was revealed to a fishing man of Ryuga Province who was on a pilgrimage to the Ise Shrine, and related to the monk the story he had endured after death, and begged him to hold a mass for the repose of his soul, after which he disappeared into the depths of the bay amidst raging waves which had been aroused by a gale. It is written by Sen. ..... (Int. No. 6.)

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BIBLIOGRAPHY OF THE "NOH" DANCE

XIII

(*The Sequel of the Fourth Dance*)

By MARK KING

September—"Akogi" is a drama concerning a fisherman named Akogi, who regularly cast a net in secret at dead of night, at a place where fishing was strictly forbidden in the Bay of Akogi in Ise Province: the Bay was a famous sacred place, for it was there that the Goddess Amaterasu-Oh-mikami, otherwise named Ōhirume-muchi, the daughter of Izanagi and Izanami, had descended from heaven, and so the fish at this post were reserved for offerings at the Ise Shrine which is dedicated to the goddess aforementioned. Akogi's violation of the prohibition to fish had suddenly been noised about; thereupon he was arrested and his punishment was death, the sentence being carried out by casting him into the depths of the Bay, with his hands bound behind his back. His apparition was revealed to a traveling monk of Hyuga Province who was on a pilgrimage to the Ise Shrine, and related to the monk the agony he had suffered after death, and begged him to hold a mass for the repose of his soul, after which he disappeared into the depths of the Bay amidst raging waves which had been aroused by a gale. This was written by Séa. .....(Int. No. 6.)

September—"Ashikari" is a drama based on the story of a reunion of one Kusaka-Sayemon and his wife, who were living at Kusaka in Settsu Province. He had seen better days, but he was reduced to poverty, and he separated from his wife with the promise to reunite whenever they were able to lead an easy life once more. After this, he depended on reed-selling for his living, the species of reeds which he cut being a famous marine plant growing on the seashore of Naniwa (the present Ōsaka) in Settsu Province, and these he used to sell in the market on the beach, rattling away in a humorous vein, while his wife was living in Kyoto. After a lapse of 3 years, the wife made money and as she experienced a desire to see her husband, she sailed from Yodo to her native place Kusaka in Settsu Province, accompanied by her servant. Soon after she arrived there, she set about looking' for her husband, but his whereabouts were quite unknown. However, she heard that a young man was earning his living as a reed-seller in a certain market-place, whose novel method of selling his wares was very interesting. Thereupon she set out in a palanquin to see

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him, impelled by curiosity, and she asked her servant to instruct him to bring a reed to her. He was very much ashamed to be seen by a town-lady, and hesitated to execute her commands. Just at this moment, she recognized him as her dear husband, and revealed her identity to him—naturally she was very much delighted to see him again. Thereupon they talked together in the shade of a tree regarding the pressure of poverty which had separated them 3 years before. She finally took her devoted husband to Kyoto, both in an ecstasy of happiness, joyously accompanied by her servant. This was written by Zenchiku. .....

(Int. No. 22.)

September—"Daibutsu-Kuyō" is a historical drama concerning Aku-shichi-byōye Kagekiyo, who was a warrior and shared the fortunes of the Taira (or Heiké) family. He escaped to the Bay of Dan-no-Ura accompanied by Noto-no-Kami Taira-no-Noritsune, the second son of Taira-no-Norimori, and the remnants of the defeated party at the battle of Ichi-no-tani on February 7, 1184. Minamoto-no-Yoshitsune pursued them to the Bay of Dan-no-Ura, and on the 24th of March, 1185, he gave battle to Taira-no-Noritsune at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Noritsune's sword; thereupon Noritsune was very much disappointed at being balked of the chance to kill his enemy, and kicked one of the three into the sea from his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In March, 1195, some ten years after this battle, Kagekiyo visited the Kiyomizu Temple in Kyoto to pay homage to Avalokitêsvara, the Goddess of Mercy, and from there he journeyed to Nara in Yamato Province to call on his mother at Wakakusa, and also to seek Minamoto-no-Yoritomo's life by taking advantage of the confusion which prevailed during the great ceremony known as "The Religious Mass of the Great Image of Buddha at Nara," performed in March, 1195, in the Tōdai-ji Temple at Nara, the southern capital. Minamoto-no-Yoritomo, it might be mentioned, was now the Kamakura Shogun, and the service was to take place under his auspices. Kagekiyo called on his mother and gave her in secret, during the night, the details of the battle of Dan-no-ura. On his departure, he was grieved to part with his mother, because of his deep-laid plot to kill Minamoto-no-Yoritomo. Having put on a white robe and disguised himself as a Shinto-cleaner, he slipped amongst the crowd with the intention of killing Yoritomo at a vantage; but he was caught in his own trick. Thereupon, he drew his sword named "Aza-maru" and fought bravely against great odds. He at last managed to conceal himself among some bushes and barely escaped with his life, but firm in his resolution to take Yoritomo's life when a more favorable occasion should arise. (It is recorded in history that the Temple of Tōdai-ji is the Head Temple of the Kegon Sect, and one of the Seven Great Temples of Nara. It was built in 741, and was founded by the Emperor Shōmu-Tenno (724-748) with the aid of Gyōki, an eminent priest. The Hall of Buddha is called the "Golden

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him, impelled by curiosity, and she asked her servant to instruct him to bring a reed to her. He was very much astonished to be seen by a young lady, and hesitated to execute her commands. Just at this moment, she recognized him as her dear husband, and revealed her identity to him—naturally she was very much delighted to see him again. Thereupon they talked together in the shade of a tree regarding the pressure of poverty which had separated them 3 years before. She finally took her devoted husband to Kyoto, both in an ecstasy of happiness, joyously accompanied by her servant.

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September—"Dainsui-Kuyō" is a historical drama concerning Akushibiōye Kagekiyo, who *was* a warrior and shared the fortunes of the Taira (or Heike) family. He escaped to the Bay of Dan-no-Ura accompanied by Noto-no Kami Taira no-Noritsune, the second son of Taira-no Norimori, and the remnants of the defeated party at the battle of Ichi-no-tani on February 7, 1184. Minamoto-no-Yoshitsune pursued them to the Bay of Dan-no-Ura, and on the 24th of March, 1185, he gave battle to Taira-no-Noritsune at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Noritsune's sword; thereupon Norit-tune was very much disappointed at being baulked of the chance to kill his enemy, and kicked one of the three into the sea from his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In March, 1195, some ten years after the battle, Kagekiyo visited the Kiyomizu Temple in Kyoto to pay homage to Avalokiteśvara, the Goddess of Mercy, and from there he journeyed to Nara in Yamato Province to call on his mother at Wakakusa, and also to seek Minamoto-no-Yoritomo's life by taking advantage of the confusion which prevailed during the great ceremony known as "The Religious Mass of the Great Image of Buddha at Nara," performed in March, 1195, in the Todaiji Temple at Nara, the southern capital. Minamoto-no Yoritomo, it might be mentioned, was now the Kamakura Shogun, and the service was to take place under his auspices. Kagekiyo called on his mother and gave her in secret, during the night, the details of the battle of Dan-no-ura. On his departure, he was grieved to part with his mother, because of his cherished plot to kill Minamoto-no-Yoritomo. Having put on a white robe and disguised himself as a Shintō-cleaner, he slipped amongst the crowd with the intention of killing Yoritomo at a vantage; but he *was* caught in his own trick. Thereupon, he drew his sword and cried "Aza-mari" and fought bravely against great odds. He at last managed to conceal himself among some bushes and barely escaped with his life, but fire in his resolution to take Yoritomo's life *when* a more favorable occasion should arise. (It is recorded in history that the Temple of Todaiji is the Head Temple of the Nyōon Sect, and one of the Seven Great Temples of Nara. It was built in 741, and *was* founded by the Emperor Shōmu-Tenno (724-749) with the aid of Gyōki, an eminent priest. The Head of Buddha is called the "Golden

[illegible] and it is called the Imperial Building, from having on the world over as "Shogun-ki-Shiro." The [illegible] was built as a defence for the [illegible] and the present building was erected in 1888—it faces towards the south and its dimensions are 150 feet high, and 250 feet wide. The casting of the huge image of Buddha was commenced in 749 and completed in 752; it was cast and reared no more than eighteen months after the commencement of these years. The Buddha is represented in a sitting posture, with his [illegible], his right hand uplifted, its palm outward, and the left hand placed on his knee with the palm of the hand upward. The image is 53½ feet high; from knee to knee, 95 feet wide; elbow to elbow, 53 feet; round the lap, 300 feet; round the body, 340 feet; round the head, 100 feet; round the thumb, 8½ feet; round the eye, 3½ feet; round the mouth, 16 feet; round the ear, 25½ feet; round the nose, 5½ feet; the length of the face, 16 feet; the length of the ear, 9 feet; the length of the hand, 18 feet; the width of the hand, 12 feet; the length of the foot, 21 feet; the width of the foot, 8 feet wide. It was originally covered with plates of gold and silver, but during the [illegible] of the [illegible] and Taiko-Hideyoshi, [illegible] of this image required: [illegible] lbs. (3,000) of copper; [illegible] lbs. (3,000) of white-wax; [illegible] lbs. of gold; 58,760 lbs. of mercury; and 19,852 pieces of charcoal .....(Ext. No. 7.)

[illegible] "Daibutsu" is a distance covering the body part of the Daibutsu. It [illegible] Temple, which was built at the [illegible] Hideyoshi, but having been founded by Lord Ki[illegible]. The temple has a [illegible] history which goes to prove:—"In ancient times, there was a man named Ni[illegible]-no-Omi, who lived with his daughter at Hasuka. An itinerant priest was accustomed to take up his lodging in the house of this man. Every time he came to the village he would call at the house of Ni[illegible]-no-Omi, and [illegible] his daughter, who [illegible] to marry him. She took quite seriously what the priest meant for a joke and during many years waited impatiently for the day of the wedding. At last, at dead of night, one spring time, when the priest was stopping over night at Shōji's house as was his custom, the daughter stole into the priest's room and implored him earnestly to act up to his engagement and take her at once as his wife. The priest was naturally very much astonished at receiving this unexpected proposal and although he explained to her that it was in accordance with [illegible] doctrine, he had great difficulty to persuade her to return to her room. As soon as she had retired from his room, he left the house without any one's knowledge, under cover of night, and hastening across the river Hi[illegible] by means of the ferry, he entrusted a monk of the Dōjō-ji Temple to conceal him. The monk was at first at a loss to know what to do, but finally hit upon the happy idea of hiding him under the big bell. Shortly afterwards, the girl discovered

Hall," and in it is enshrined the immense Buddha, now known all the world over as "Nara-no-Daibutsu." The Hall was twice destroyed by fire in the course of war, and the present building was erected in 1688—it faces towards the south and its dimensions are 156 feet high, and 290 feet wide, east to west. The casting of the huge image of Buddha was commenced in 747 and completed in 749; it was cast and recast no less than eight times altogether in the course of three years. The Buddha is represented in a sitting posture, with his legs folded, his right hand uplifted, its palm outward, and the left hand placed on his knee with the back of the fingers toward the front. The image is 53½ feet high; its face 16 feet long, 9.5 feet wide; eye-brow 5.45 feet; eye 3.9 feet long; nose 3.9 feet long; nostrils 2.94 feet in diameter; mouth 3.7 feet wide; ear 8.5 feet long; shoulders 28.7 feet across; chest 10.8 feet wide. It was designed by Kuninaka-Muraji-Kimimaro, and the actual work of casting and setting up was undertaken by Kakinomoto Otama, Takechi Makuni, and Takechi Mamaro. The making of this image required: 739,560 kin (438 tons) of copper; 12,618 kin (8 tons) of white-wax; 10,430 ryō of gold; 58,620 ryō of mercury; and 16,655 koku of charcoal. .....(Ext. No. 7.)

September—"Dōjō-Ji" is a drama concerning the big bell of the Dōjō-Ji Temple, which was built at Hitaka in Kii Province, having been founded by Lord Michinari. The bell has a dreadful history which is as follows:—"In ancient times, there was a man named Manago-no-Shōji, who lived with his daughter at Hitaka. An itinerant priest was accustomed to take up his lodging in the house of Manago-no-Shōji annually on his way to pay homage at the Temple of Kumano in Kii Province—Kumano is a holy place, and the Temple is dedicated to Avalokitêsvara, the Goddess of Mercy. It might be mentioned here that Hongu, Shingu, Kumano and Nachi are all holy places in Kii Province and their temples are much frequented by pilgrims from all over the country. Manago-no-Shōji spoiled his daughter with love and would often tell her quite in fun that the itinerant priest, who put up at their house, every year on his way to Kumano, had an engagement to marry her. She took quite seriously what her father meant for a joke and during many years waited impatiently for the day of the wedding. At last, at dead of night, one spring-time, when the priest was stopping over night at Shōji's house as was his custom, the daughter stole into the priest's room and implored him earnestly to act up to his engagement and take her at once as his wife. The priest was naturally very much astonished at receiving this unexpected proposal and although he explained to her that it was indeed her father's jesting falsehood, he had great difficulty to persuade her to return to her room. As soon as she had retired from his room, he left the house without any one's knowledge under cover of night, and having crossed the river Hitaka by means of the ferry, he entreated a monk of the Dōjō-Ji Temple to conceal him. The monk was at first at a loss to know what to do, but finally hit upon the happy idea of hiding him under the big bell. Shortly afterwards, the girl discovered

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that the priest had fled from her and at once penetrated his intention to forsake her; thereupon she ran after him in order to realize her desire, but by that time, unfortunately, the river Hitaka had risen so exceedingly high, due to floods, that it was dangerous to cross over by the ferry-boat; in consequence of which, being unable to control herself, she ran here and there, up and down, desperately along the bank of the river. At last, she was so consumed by her awful rage and resentment that she became transformed into a spiteful snake and being thus transfigured crossed the flooded river easily, and crept to the Dōjō-Ji Temple to find the priest. After she had searched for her desired one in vain in all corners, the big bell—which was lying on the ground—attracted her suspicious eyes. She then seized the stem of the bell in her mouth and having wound herself around the bell in seven coils, she breathed out the frightful heat of her anger mingled with the fire of her passion, and gave a strong blow to the bell with her tail. The bell at once melted like hot water through the terrible heat, and she eventually caught the priest." Alas, what a shocking story! The melted bell was recast after some years, and the religious mass for the consecration of the new bell which was to be solemnized at the Temple of Dōjō Ji at Hitaka was postponed for a long time for special reasons. On a certain auspicious day, the new bell was hung from the high ceiling of the bell-tower in the grounds of the Temple, and the grand ceremony of the religious mass was held, but it was strictly closed to female visitors, and therefore no woman could attend the ceremony, because the new bell was made of the metal of the old bell, which was said to be haunted by the vindictive spirit of the victim of the broken-hearted girl — Manago-no-Shōji's daughter—and the people were very much afraid that the same horrible event might be enacted again through a woman. In the evening of the same day, a certain beautiful girl came to the grounds of the Temple and introduced herself to the people as follows:—"I am a dancing girl, living in your neighborhood—I come to dance at the solemnization of the religious mass for the consecration of the new bell. Please permit me to attend the ceremony." She then put on head-gear similar to that of nobles in the old days, and began to dance beautifully, accompanied by the rhythmic beating of measured time. During the dance, which was a long one, she was continually watching the bell in order to seize an opportunity to strike it in spite of the prohibition. At last she stealthily approached the bell to try to strike it, having satisfied herself that the people at the Temple were fast asleep. She was in reality the apparition of Shōji's daughter, and as she gazed steadily at the bell with a reproachful look, her grudge against the old bell urged her to smite the new one, because it was cast from the old bell, the memory of which unceasingly aroused her resentment and clung with the grimmest tenacity. She suddenly grasped the stem of the bell, and having carried it out of the bell-tower to the ground, she then disappeared. All the persons concerned stared in astonishment at this dreadful event, and they endeavoured to hang the bell once

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that the priest had fled from her and at once penetrated his intention to forsake her; thereupon she rose after him in order to realize her desire, but by that time, unfortunately, the river Hitoba had risen so exceedingly high, due to it's fall, that it was dangerous to cross over by the ferry-boat; in consequence of which, being unable to control herself, she ran here and there, up and down, desperately along the bank of the river. At last she was so consumed by fiery anger and resentment that she became transformed into a spirited snake and lashing its tail, plunged across the foaming river easily, and crept to the Dōjōji Temple to find the priest. After she had search'd for her desired one in vain in all corners, the Iriy bell—which was lying on the ground—attracted her suspicious eyes. She then seized the stem of the bell in her mouth and having wound herself around the bell in seven coils, she breathed out the frightful heat of her anger mingled with the fire of her passion, and gave a strong blow to the bell with her tail. The bell at once melted like hot water through the terrible heat, and she eventually caught the priest." Alas, what a shocking story! The melted bell was recast after some years, and the religious mass for the consecration of the new bell which was to be installed at the Temple of Dōjōji at Hitoba was post'oned for a long time for special reasons. On a certain occasion, the new bell was hung from the high eaves of the belfry in the grounds of the Temple, and the ceremony of the religious mass was held, but it was strictly decided to forbid women, and therefore no woman could attend the ceremony, because the new bell was made of the metal of the old bell, which was said to be hunted by the vindictive spirit of the victim of the broken hearted girl.—Many notorious Shōjōs (kind monsters—and the people were very much afraid that the same horrible event might be enacted again through a woman. In the evening of the same day, a certain beautiful girl came to the grounds of the Temple and introduced herself to the people as follows:—"I am a wandering girl living in your neighborhood—I came to dance at the consecration of the religious mass for the consecration of the new bell. He's permit me to attend the ceremony." She then put on headgear similar to that of monks in the old days, and began to dance beautifully, accompanied by the rhythmic beating of measured time. During the dance, which was a long one, she was continually watching the bell in order to seize an opportunity to strike it in spite of the prohibition. At last she skillfully approached the bell to try to strike it, having satisfied herself that the people at the Temple were fast asleep. She was in reality the application of Shōjō's daughter, and as she gazed steadily at the bell with a reproachful look, her grudge against the old bell urged her to smite the new one, because it was cast from the old bell, the memory of which unceasingly arouse d her resentment and clung with the vigorous tenacity. The suddenly transformed her from the girl having exactly the appearance of the Shōjō and buried herself in the bell, over the ground, the thing and. All the persons concerned also fled in astonishment at the dreadful event, and they endeavoured to bury the bell over

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more from the ceiling of the bell-tower, praying in unison to Amida. In an instant, when the bell was burning, the glad-ly lowly body of a snake appeared coiled around it and she (for it was Seigen's daughter) became consumed by the high flame of passion which she herself was putting on the bell—she then tumbled about on the ground in agony, and at last threw herself into the river Hidaka. This was

(Ext. No. 2.)

September-"Eguchi" is a drama based on the story of a girl named "Taye" who was the daughter of a dami-mondo at Iguchi in Settan Province. She was famous for her ode which deeply touched the priest "Saigyō;" the story is as follows:—The girl, Taye, had seen her best days, and was enjoying her winter of life—one day, the priest named "Saigyō" called at her house to take shelter there for the night, but she refused humbly to permit him to do this. The priest then composed an ode at once to twit her for

"Temma-Tenjin," as Haji in Kawachi Province is the birthplace of an ancestor of Michizane who was Udaijin of the Emperor Daigo (898-930), and was banished to Dazai-fu in Chikuzen Province by the envious tongue of Fujiwara Tokihira, Sa-Daijin. On Michizane's departure to Dazai-fu, he called at his native place at Haji in Kawachi Province on February 25, 903, and was laid to rest at the Anaho-ji Temple in Chikuzen Province—he was at that time 59 years of age. On the arrival of the priest Sonjō at the Dōmyō-ji Temple, the god Shiro-Tayū, the subordinate of the god "Tenma-Tenjin," revealed himself to the priest and having led him to the holy tree in the Temple grounds, he shook off the nuts from the holy tree and bestowed on Sonjō one hundred and eight nuts therefrom in order to enable him to make his rosary. The god then related to him the whole history of the Dōmyō-ji Temple and after this danced beautifully. This was written by Sōi. .....

(Ext. No. 2.)

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more from the ceiling of the bell-tower, praying in unison to Amitabha. In an instant, when the bell was hung, the ghastly long body of a snake appeared coiled around it and she (for it was Shōji's daughter) became consumed by the raging flame of passion which she herself was puffing upon the bell—she then tumbled about on the ground in agony, and at last threw herself into the river Hitaka. This was written by Kwanā.....(Int. No. 21.)

September—"Dōmyō-Ji" is a drama concerning a priest named Sonjō of Tashiro in Sagami Province, who had confined himself for seven days, in order to pray for his rebirth in Paradise, in the Temple of Zenkō-Ji in Shinano Province. One night, while he was sleeping in the Zenkō-Ji Temple, he dreamed that an old priest, the metamorphosis of the Buddha of the Temple, having dressed himself in an aromatic priest's robe and put a fragrant scarf around his neck, opened the door of the sanctuary, and then said the following words in a loud, venerable voice:—"Your earnest prayer for rebirth in Paradise is very favourably entertained. If you visit the Haji-Dera Temple, at Haji in Kawachi Province, and get the beads of a rosary made of the nuts of the holy tree which grows in the grounds of the Temple, and read masses a million times, you will certainly end your life in comfort." In accordance with the old man's instruction, he went on a journey to the Haji-Dera Temple, otherwise called the Domyō-Ji Temple, in Kawachi Province. It may be mentioned here that the Temple was dedicated to Sugawara Michizane, who was apotheosized by the name of "Temma-Tenjin," as Haji in Kawachi Province is the birthplace of an ancestor of Michizane who was U-Daijin of the Emperor Daigo (898-950), and was banished to Dazai-Fu in Chikuzen Province by the slanderous tongue of Fujiwara Tokihira, Sa-Daijin. On Michizane's departure to Dazai-Fu, he called at his native place at Haji in Kawachi Province on February 25, 901, and left many mementos behind for his commemoration. He died on February 25, 903, and was laid to rest at the Anraku-Ji Temple in Chikuzen Province—he was at that time 59 years of age. On the arrival of the priest Sonjō at the Dōmyō Ji Temple, the god Shira-Tayū, the subordinate of the god "Temma-Tenjin," revealed himself to the priest and having led him to the holy tree in the Temple grounds, he shook off the nuts from the holy tree and bestowed on Sonjō one hundred and eight nuts therefrom in order to enable him to make his rosary. The god then related to him the whole history of the Dōmyō-Ji Temple and after this danced beautifully. This was written by Séa. ..... (Ext. No. 2.)

September—"Eguchi" is a drama based on the story of a girl named "Taye" who was the daughter of a demi-monde at Eguchi in Settsu Province. She was famous for her ode which deeply touched the priest "Saigyō;" the story is as follows:— The girl, Taye, had seen her best days, and was enjoying her winter of life—one day, the priest named "Saigyō" called at her house to take shelter there for the night, but she refused bluntly to permit him to do this. The priest then composed an ode at once to twit her for

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her heartlessness, but she instantly justified her refusal by replying with an ode of her own composition. He was struck with wonder by the "know thyself" tenor of her ode, and having his interest in her aroused, he begged her once more to give him a night's lodging—she then acceded to his wishes, and he conversed quietly with her all the night through." It should be mentioned that "Saigyō" was a warrior and a great poet during the Emperor Gotoba's reign (1184-1198), and his lay name was Satō Hyōye-no-Jō Norikiyo. He entered the priesthood at the age of 23 years, living at Saga in Yamashiro Province—his sacerdotal appellation was "Saigyō" or "En-I"—and he died in the year 1198. In the month of September of a certain year, an itinerant monk went on a journey from Kyoto to pay homage to the Tennō-Ji Temple in Settsu Province, and took a river-boat from Yodo. On his arrival at Eguchi, he recollected the ode which was composed by the priest "Saigyō" and was recited to the girl "Taye" at Eguchi, when "Saigyō" asked her to give him shelter for the night. While the itinerant monk was singing the ode in a loud voice, a beautiful girl appeared, and coming near the monk, she asked him to sing her the ode composed by "Taye" in reply to the priest "Saigyō," after which she informed him that her name was "Taye," the poetess of the ode, and disappeared. Shortly afterwards, the spectre of the girl once more appeared to the monk and having shown him a large number of girls who were singing and dancing in a river-boat, a favorite pastime of hers in her happy days, she said, "How uncertain the ups-and-downs of life are! The world is in perpetual change—life is but an empty dream in this transient world." She was then transformed all at once into Samantabhadra Bodhisattva, and rode on a white elephant which was transformed from the river-boat, and disappeared among the white clouds in the western sky. This was written by Komparu Zenchiku. .....(Int. No. 1.)

September—"Fuji-Daiko" is a drama based on the story of a musician who murdered another musician out of envy in a house in Kyoto one year. During the month of September an Emperor held a grand concert for seven days at the Imperial Palace in Kyoto City, and received in audience a musician named Asama, who was an excellent player on the drum, and lived at Tennō-Ji in Settsu Province. Another drum-player named "Fuji," a musician of the Sumiyoshi Shrine in Settsu Province, who was also a clever player, felt happy to be of service to the orchestra at the Palace and proceeded to the Imperial Palace from Sumiyoshi, but he became an object of envy to "Asama," the former musician. "Asama" having become consumed with the heat of anger on hearing that "Fuji" was a matchless player on the drum, at last bore down upon his rival's abode, and murdered "Fuji" in a shocking manner. Fuji's wife in her house at Sumiyoshi had a premonition that all was not well and having passed one night in great anxiety regarding her husband in Kyoto she set out on a journey the next day to see him accompanied by her daughter. On her arrival at Kyoto she went to seek her husband's abode, but heard from a

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her humbleness, but the mockery
justified her refusal by replying with an
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struck with wonder by the "blow-
fly-post" tenor of the ode, and busily
his interest in her aroused, he paused
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lodging-house from succeeded to his
wishes, and he conversed quickly with
her all the night through. It still
be recalled that "Sagi-yo" was a
warrior and a great poet during the
Heian period (A.D. 794-1185),
and his love story was said by Sye-bo-
to Nobiliyo. He entered the priest-
hood at the age of 23 years, lived at
Saga in Yamashiro Province, his
secondary appellation was "Sagi-o" or
"Hai" — and he died in the year
1195. In the month of September of
a certain year, an itinerant monk went
on a journey from Kyoto to pay
homage to the Three-Jewels Temple in
Settsu Province, and took a circuitous
route through Yodogawa, in order that he
might collect the ode which was com-
posed by the priest "Sagyo" and was
recited to the "Tayu" at Fujimoto,
when "Sagyo" decided to give him
a lesson for the night. While the lit-
tle party were sitting in a
quiet room, there appeared,
all to ship for the ode composed by
"Taye," in reply to the priest
"Sagyo," after which she informed
him that her name was "Taye," the
mistress of the house, and that prior t
shortly after the departure of the
priest came to the house to
and during the night a large number
of girls also were
in a state of
her in her room by the use of
her name, she said, "How

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a heavy heart, looking with great grief at the drum which was a memento of the dead. This was written by Sōkanji ..... (Int. No. 14)

Superstructure.—"Hotoke no-Hara" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Gozen" who once lived at Hotoke no-Hara in Kaga Province. During the Emperor Tsuchi-mikado's reign (1185-1198) Taira-no-Kiyomori (1118-1181), the premier, married with his daughter a young and beautiful dancing girl named "Giwō" who was the elder sister of "Giyō," a dancing girl then in favor of "Hotoke-Ji" who was also a handmaid of Taira-no-Kiyomori and resided in Kyoto City. "Giwō" was greatly beloved by Kiyomori and was then at the acme of her glory as a girl of honor; she was the envy of all the members of her profession, because although a girl of humble birth she had married into the premier. While she was living with her family in extravagance, another beautiful dancing girl named "Hotoke-Gozen" called on Taira-no-Kiyomori at Nishi-Hachijō Road, Rokuhara, in Kyoto in order to pray her respects, having traveled for this purpose from her native place, Hotoke-no-Hara, in Kaga Province. At that time Kiyomori happened to be holding a feast in his house with "Giwō" but "Hotoke-Gozen" was a total stranger to him, and her audience was wonderful in that even those who had been of "Giwō." Kiyomori at first had no thought of giving audience to "Hotoke-Gozen," but he finally granted her this favor through Giwō's cordial petition to see her, and then he earnestly desired

vassal of the Hagiwara-In that her husband had been murdered by "Asama," a musician of Tennō-Ji in Settsu Province. Naturally she was plunged in deep anguish on account of the death of her husband who was as famous as Mount Fuji of world-wide fame, and she was quite overwhelmed with grief for her husband who had suddenly passed away in one night. She and her girl were brought into the Palace, and then upon hearing the sound of a drum, which she learnt was beaten by "Asama," she excitedly blurted out the following words to her daughter:—"Ah, lasting regret, my girl! There is my husband's adversary—come, take revenge. That is the drum mourning for my husband!—come now, take revenge." Thereupon, the girl clothed herself in her father's dancing costume named "Kariginu," a kind of ancient male garment, which was given by the vassal of the Hagiwara-In, as a memento. She and her mother were extremely enraged by the loss that they had suffered, the one a loving father and the other a darling husband, and dancing beautifully they used the drumsticks as swords with which to kill "Asama." After they had killed their enemy, they beat the drum merrily and played three kinds of music as follows:—"Gojō-Raku" (or the Music of the Five Cardinal Virtues) for the women, "Senshū-Raku" (or the Music of One Thousand Autumns) for the Emperor, and "Taihei-Raku" (or the Music of the Blessings of Peace) for the people. And then, having wreaked their vengeance upon their enemy, and divested themselves of their dancing costumes, they left the Palace for their home with a heavy heart, looking with great grief at the drum which was a memento of the dead. This was written by Séami. .....(Int. No. 14.)

September—"Hotoke-no-Hara" is a historical drama based on the vicissitudes of fortune of a beautiful dancing girl named "Hotoke-Gozen" who once lived at Hotoke-no-Hara in Kaga Province. During the Emperor Takakura-Tenno's reign (1169-1180), Taira-no-Kiyomori (1119-1181), the premier, regarded with affection a young and beautiful dancing girl named "Giwō" who was the elder sister of "Gijo," who also was a dancing girl—the two being daughters of "Hotoke-Toji" who was also a handmaid of Terpsichore and resided in Kyoto City. "Giwō" was greatly beloved by Kiyomori, and was then at the acme of her glory as a maid of honor: she was the object of envy of all the members of her profession, because although a girl of no birth she had married into the purple. While she was living with her family in extravagance, another beautiful dancing girl named "Hotoke-Gozen" called on Taira-no-Kiyomori at Nishi-Hachijō Road, Roku-Hara, in Kyoto in order to pay her respects, having travelled for this purpose from her native place, Hotoke-no-Hara, in Kaga Province. At that time Kiyomori happened to be holding a feast in his house with "Giwō," but "Hotoke-Gozen" was a girl of great personal beauty, and her dancing was so wonderful that it even transcended that of "Giwō." Kiyomori at first had no thought of giving audience to "Hotoke-Gozen," but he finally granted her this favor through Giwō's cordial petition to see her, and then he earnestly desired

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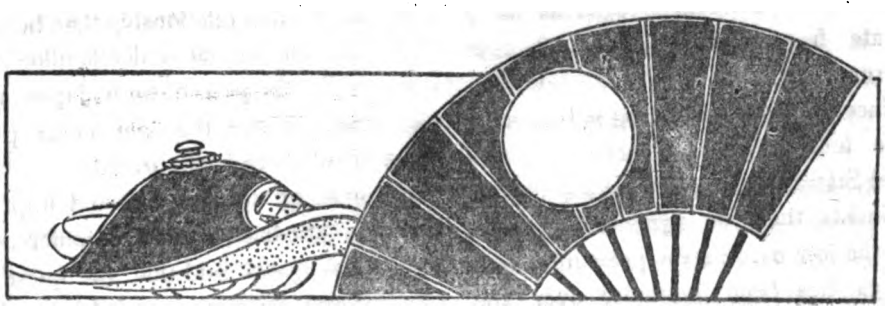
her to dance before him—upon which she sang and danced a piece most beautifully. It should be mentioned here that she was a fair-complexioned girl and had long hair hanging down behind. Kiyomori gazed upon her dancing with rapture and being deeply charmed by her beauty, he began to feel convivially disposed towards her. Shortly afterward, he cast forth "Giwō," his former loved one, and chose "Hotoke-Gozen" as his favorite mistress. Eventually "Giwō" and "Gijo" being disgusted with the world and all it contained through Kiyomori's heartlessness and supercilious airs went to the "Ojō-In" at Saga-No in the southern part of Kyoto accompanied by their mother, "Hotoke-Toji," and took the vows of a nun—"Giwō" was then 21 years old, "Gijo" 19 years, and their mother's age was 45 years. Soon after "Hotoke-Gozen" grew weary of the world upon hearing that the sisters had become priestesses at Saga-No, and at once took the veil also —her age then being 17 years. She called on the sisters who were living in the "Ojō-In" at Saka-No, far from the din and bustle of the world, in order to tell them with the open-heartedness which was innate in her, the following: —"Life is but an empty dream, and it is the way of the world that the vicissitudes of life are uncertain—the beautiful blossoms will soon be gone." She then went back to her native place at Hotoke-no-Hara in Kaga Province and died in a hermitage. The apparition of "Hotoke-Gozen" was revealed after her death to an itinerant priest who had dropped in at an old hermitage at Hotoke-no-Hara in order to pass a night one September, on his way to Shiro-Yama in Echizen Province from Kyoto to practice religious austerities. "Hotoke-Gozen" gave him her name, and after expressing her sense of gratitude for his having read masses for the repose of her soul, she related to him the whole story of the ups-and-downs of her life, and disappeared while singing and dancing beautifully with the shadow of her beautiful young features. This was written by Séa. ...

(Int. No. 19.)



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THE DISARMAMENT CONFERENCE

THE DISARMAMENT CONFERENCE

PRINCE TOKUGAWA'S REPORT

"THE Washington conference viewed as a whole has achieved its original object and has made one great contribution to the cause of peace and humanity. It would be unreasonable to expect perfection in human affairs, so we should judge the results of the conference as they are in proximity to the realization of the ideal. No man will gainsay the fact that the blow struck at the evil of competitive armaments, particularly as applied to navies, was an achievement the effects of which can never be overestimated."

This was the statement made Jan. 30th by Prince Tokugawa, president of the House of Peers, in an exclusive interview given to a representative of *The Japan Advertiser* on the Prince's return on the *Korea Maru* from Washington, where he attended the conference sessions as a delegate from the Imperial Japanese Government.

Prince Tokugawa is strong in his praise of the four-power pact formed by the United States, Britain, France and Japan, and insists that the agreement sweeps away the low barometric pressure which he says has been hovering over the Pacific and threatening to lead to another world war. "This significant event and the international agreement on the limitation of naval armaments have united to contribute in no small degree to the cause of world peace and civilization," the Prince said.

"Looking at the conference from the standpoint of Japan," said the Prince, "I believe there can be no two opinions about the satisfactory result achieved. Although in the question of the naval ratio the result has left something to be desired from an expert's point of view, yet from that of the statesman the remarkable improvement in American-Japanese relations more than compensates for what we must put up with under the circumstances.

"America lent a sympathetic and intelligent ear to Japan's straightforward and candid arguments and after a series of fair and open-hearted discussions of the problems, the two nations were left in a position of better mutual understanding and more cordial relationship than before. Without such mutual understanding and sincerity on the part of both Japan and the United States the four-power pact never would have been formed.

In summing up his views and impressions brought back from the conference, Prince Tokugawa said that the question of naval armament was settled in a spirit of conciliation and co-operation far beyond the expectations of the Japanese delegates. "I am pleased to note," the Prince smiled, "that Japan instead of

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losing her old ally has gained additional ones by the four-power pact. I cannot help feeling assured, therefore, that our people will be satisfied with the general result achieved by the Washington Conference."

The return of Prince Tokugawa, the first one of the main Japanese delegates to Washington to reach home, was marked by extreme police precautions and by a lack of favorable demonstration from the immense throng which met the steamer at the pier in Yokohama. A special launch carried to the liner outside the breakwater a reception committee which included Mr. Inouye, governor of Kanagawa prefecture: Mr. Kubota, mayor of Yokohama, and other high local officials, and two other launches carried other prominent persons, including Viscount Uchida, the Foreign Minister, and Mr. Asano, president of the Toyo Kisen Kaisha.

Prince Tokugawa had a talk of nearly half an hour with Viscount Uchida before the steamer reached the pier, during which time the attitude to be taken toward the large body of Japanese newspaper men was presumably discussed. Besieged later by the newspaper men, the delegate said he could not give any details of the conference until the return of Admiral Baron Kato. One reporter asked bluntly whether or not he was conscious of his unpopularity in view of his failure at the conference. The Prince replied that that could not be helped—some persons would think ill, others good, of him. He answered in the affirmative when asked whether Japan had succeeded as a whole, but grew angry with the reporters a bit later when the questions grew more pointed and personal.

He was especially urged to explain why he had returned before the conference was finished and said it was because the Government had instructed him to return. He escaped from the group and attended the brief official welcome in the smoking room. Governor Inouye spoke briefly, regretting that Mr. Hara, the late Premier, and Prince Kekyu Tokugawa, the late younger brother of the delegate, could not be present. Those present drank to the health of the returning delegate and the Prince responded briefly. A large crowd was at the pier when the steamer docked at 11 o'clock, but there were few banzais.

On account of the agitation against the delegates in connection with the present Diet session and popular unrest on account of the financial depression, the Metropolitan Police dispatched an especially large body of police to Tokyo Station to protect the Prince on arrival there. An indignation body, led by opposition party men, was stopped before it entered the station and a number of leaders were arrested. On the station platform were members of noble families and leading officials of Tokyo and of the Government. Viscount Takahashi, the Premier, and other Cabinet members were there. The special train carrying Prince Tokugawa and members of his family arrived at 12.17 o'clock, when the Prince was given sincere greeting by his friends.

As the party of welcomers passed out of the station, Prince Tokugawa lagged behind and in company with the stationmaster, Mr. Takahashi, and the members of his family, he passed through side rooms of the station and escaped to a waiting motor car at the entrance to the baggage room of the station. Thus the

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crowd of welcomers, the newspaper men and the reporters were advised.

The Prince received an Imperial gift of fresh fish upon his return to Tokyo.

Indications were yesterday that the Prince will be treated severely by the Tokyo vernacular press and taken to task in the Diet by the opposition leaders on account of the alleged lack of success of the Japanese delegates at Washington.

VISCOUNT SHIBUSAWA'S VIEWS.

"I believe the naval agreement and the compromise on Manchuria and Tsingtao Conference will do away with any fears of war that may have existed between the United States and Japan. Although Japan may have had to pay a high price to gain a more friendly feeling from the United States, still any such sacrifice was with which to secure good will was obtained by Japan's agreement to the naval ratio and the Four-Power pact. I am glad that the leading powers came to an agreement even though some naval experts are disgruntled because of the naval ratio."

So spoke Viscount Shibusawa, economian adviser of peace between the United States and Japan, who returned on the Aorea Maru after a several months' visit in America advocating the doctrine of harmony between the two countries. Viscount Shibusawa went to the United States on an official mission to aid in the movement for international friendship and also to repay the visit made to Japan by Mr. Frank A. Vanderlip of New York City. Returning on the Aorea Maru with Viscount Shibusawa were Dr. J. Soyeda, M. M. Zumoto, and Mr. J. Hatsuda, all of Tokyo, who represented the Friendly Relations Committee of Tokyo, an organization devoted to maintaining friendship between the United States and Japan.

Viscount Shibusawa is much interested in the American-Japan Relations Committee of New York City, a new organization formed only last summer, which has for its object the elimination of friction between the two countries and the removal of misunderstandings on a national scope. The American-Japan Relations Committee in California is strictly local in its study of problems affecting the two countries. Viscount Shibusawa pointed out, emphasizing that the New York group is national in its purpose of relieving any possible source of friction. Leading men of New York belong to the new organization, Viscount Shibusawa said, including the names of George Wickersham, formerly attorney general of the United States and now president of the group; Judge Elbert Gary of the United States Steel Corporation; Hamilton Holt, editor of The Independent; Frank A. Vanderlip, banker, and Henry Taft, attorney.

Viscount Shibusawa found that much of the misunderstandings in the United States in the attitude toward Japan are due to Japan's policy in China. In that connection he saw an excellent illustration of the New York committee's work in making for smoother relations. The New York Tribune, Viscount Shibusawa said, had delivered a bitter editorial attack on Japan because of that country's policy in China. Immediately George Wickersham, the president of that new group, rushed to the defense of Japan and in a series of letters to the editor which were published endeavored to explain the Japanese side of the question. It is by refusal to dodge real questions

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VISCOUNT SHIBUSAWA'S REPORT

"I believe the naval agreement and the four-power pact made at the Washington Conference will do away with any fears of war that may have existed between the United States and Japan. Although Japan may have had to pay a high price to gain a more friendly feeling from the United States, still any such sacrifice was worth while because genuine good-will was obtained by Japan's agreement to the naval ratio and the four-power pact. I am pleased that the leading powers came to an agreement even though some naval experts are disgruntled because of the naval ratio."

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which arise between the two countries, and through frank discussion, that the new society is making itself worth while, Viscount Shibusawa believes.

"I do not myself approve of all the policies of Japan toward China," Viscouut Shibusawa said, "but I am glad to note that Americans are beginning to understand our relationship with that country better. On a previous trip to New York I tried to interest some influential business men in Chinese problems, but they refused to have anything to do with them, saying that their motives might be misunderstood. However, this time I found that business men were willing to help Japan in solving problems that arise in China. I think this is evidence of a better understanding."

Viscount Shibusawa spent some time in California studying the problem brought about by the settlement of Japanese in that state. "To tell you frankly," he said, "any such problems between Japan and the United States can't be solved by mere treaties only. Californians and Japanese must unite to solve the questions. I have advised the Japanese in California not to become impatient because of the anti-alien land law. On the other hand, they should work to serve the public of California and to benefit that state by their work and their law-abiding attitude. If they persist in that action, anti-Japanese agitators will be unable to give reasons why they are anti-Japanese in their viewpoint because the Japanese in California will be doing such a service for the state that it cannot afford to be without them. But if Japanese in California try only to make money and ignore their duty to the state, then they should not blame Californians for anti-Japanese propaganda. They will have no one to blame but themselves.

"When I expressed this view to Californians, they agreed with me. They said that if Japanese would take that attitude there would be no anti-Japanese movement.

"However, Californians have told me that they don't wish any more Japanese to come into California because they fear that with the increase of Japanese, trouble will increase in similar ratio. Although that is right, still I am not afraid that the numbers of Japanese in California will increase, as Japan is observing strictly the gentlemen's agreement by which Japan refused to grant permission for Japanese laborers to leave Japan for California."—*From The Japan Advertiser.*

ALL PARTIES FOR DISARMAMENT

The three main political parties, the Seiyukai, Kenseikai and Kokuminto, have now gone on record in respect to their attitude towards the results attained at the Washington Conference. The Government party, under which the delegates were appointed and have been working, naturally endorses the work of the delegation, its resolution declaring that the Conference has been a success for Japan and for all the Powers participating, a conservative estimate. The Kenseikai, the main Opposition, has no fault to find with the results of the Conference themselves, but confines its criticism to the manner in which the Japanese Envoys have approached their task. The Kokuminto not only heartily endorses the result attained but announces its intention of working to have the limitations now imposed upon the Navy extended to include the Army.

The Japan Times has consistently

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"I do not approve of all the policies of Japan toward China," Viscount Shibusawa said, "but I am glad to note that Americans are beginning to understand our relationship with that country better. On a previous trip to New York I did what I could to interest influential business men in Chinese problems, but they refused to have anything to do with them, saying that their policies might be misunderstood. However, this time I find that business men were willing to help Japan in solving problems that relate to China. I think this is evidence of a better understanding."

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[illegible] Japan. They will have no one to blame but [illegible].

"When I compare this visit to California, they appear with me. They don't [illegible] I guess would take that critical view. [illegible] would be no satisfying movement.

"However, California has told me that they don't wish any more Japanese to come into California hereafter that with a few exceptions of Japanese, there will increase in similar ratio. Although that is right, still I am not afraid that the numbers of Japanese in California will [illegible] as Japan observes [illegible] the readjustment by which Japan is found to want [illegible] for Japanese laborers to leave Japan for California." [illegible] Japanese.

[illegible] PUBLIC [illegible] OF

The three main political parties, the Seiyukai, Kenseikai and Independents, have now gone on record in regard to their attitude towards the results reached at the Washington Conference. The Government party, under which the delegates were appointed and have been working, practically endorses the work of the delegation, its resolution declaring that the Conference has been a success for Japan and for all the Powers participating, a comprehensive estimate. The Kenseikai, the main Opposition, has refused to find fault with the results of the Conference thoroughly, but confines its criticism to the manner in which the Japanese have carried out their tasks. The Kokumin, not only, hostile comments the results attained, but denounces its institution of working to have it [illegible] [illegible] Japan in the Navy reserved to [illegible] [illegible] Navy.

[illegible] Japan [illegible] [illegible]

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maintained, from the day President Harding issued his invitation to Japan to attend a conference to consider a limitation of naval armaments, that the people of Japan would heartily welcome any plan that promised peace and security with a lessening of the heavy armament burden. Throughout the Conference despite pettifogging by learned professors and attempts of militarists to create a public opinion against the ideals of the leaders at Washington, this paper continued to maintain its faith in the good sense of the Japanese people and Government, and all the evidence to-day justifies in every way this stand. The spectacle of every important political party endorsing the general work of the Conference, with one advocating a course for the future that outruns the limits set at Washington, indicates beyond any chance for argument just where Japan stands.

There have been circumstances during the procedure of the Conference to give Hearst and the lesser anti-Japanese howlers grounds for declaring that Japan stood as an outsider and was agreeing to naval limitations sullenly and against her will. A large part of the excuse for the abuse to which Japan and Japanese motives and alleged desires were subjected was furnished from Japan, many of the injudicious criticisms of the Conference appearing in print here or uttered by jingoistic orators to hired crowds having been promptly cabled to America and Great Britain, where the readers of the press have no background of knowledge from which to judge how without substance and authority of public opinion these criticisms and jingoistic outbursts were. That idiotic march upon the American Embassy, for instance, in which hired hoodlums and silly youths took part and which was engineered by a clique discountenanced by all respectable Japanese, created some quite unjustified stir in the United States.

The fact, however, that no political faction of any consequence whatever entered the Diet this morning with any plan of opposition to the Japanese acceptance of the Nine Power Treaty, the Four Power Pacific Agreement or the Naval Limitation Treaty shows how completely united the Japanese are in this matter and how little there has been in the press criticisms here as the Conference progressed and in the charges made against the good faith of Japan by the war seekers and noisy politicians of the United States.—*The Japan Times & Mail.*

THE WASHINGTON CONFERENCE

The Conference opened grandly, with the magnificent plan of Secretary Hughes. It closes in the grandeur of great work done, the short time between November 12, 1921, and February 6, 1922, having seen more accomplished by men for the benefit of mankind than in any equal period in the entire history of the world.

An agreement has been produced by which all the great navies of the world will cease further construction for a minimum period of ten years, and will, at the conclusion of that period, maintain a ratio of capital ships and consult in a search for a proper ratio of other forms of naval vessels.

An agreement has been reached by which the United States, Great Britain, Japan and France promise to respect each other's insular rights in the Pacific and consult if any situation arises that threatens to lead to a disturbance of the peace in Pacific waters. The four Powers, associated with four others,

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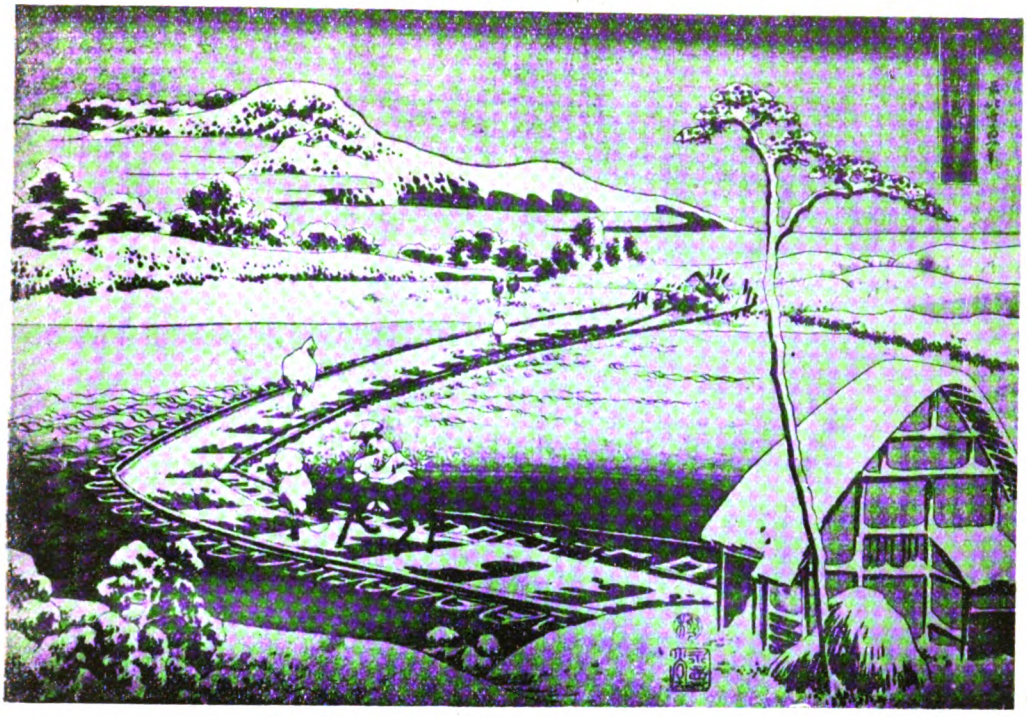
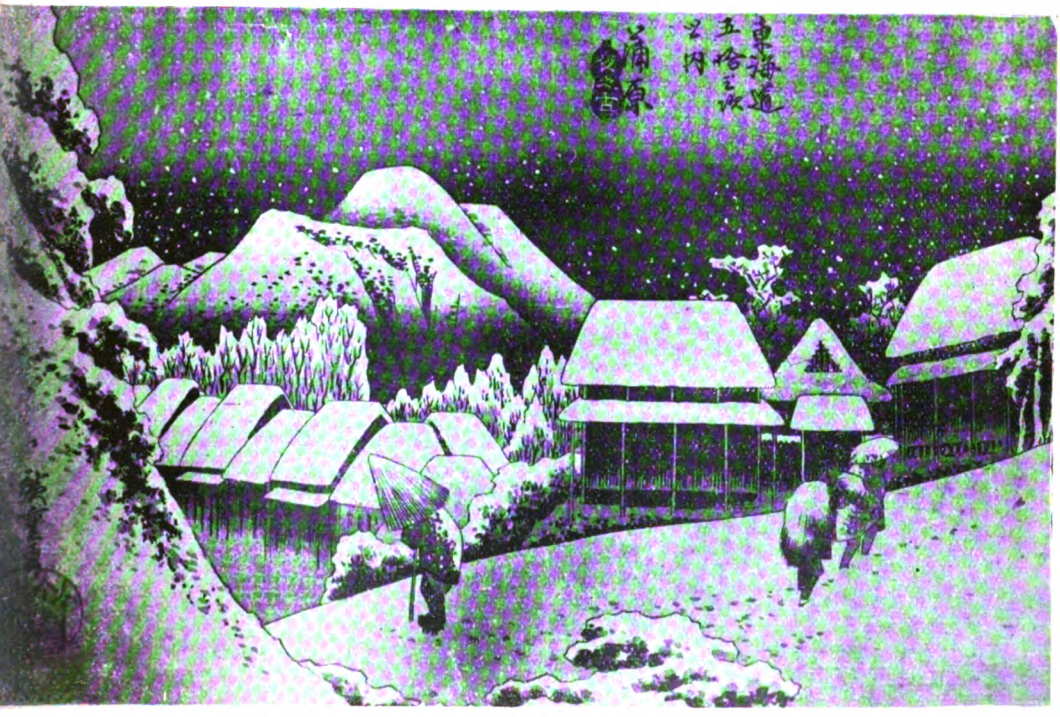


The Pontoon Bridge at Sano in Winter.
Painted by Hokusai



A Snow Scene at "Kambara," One of the Fifty-Three Stations of Tokaido. By Hiroshige I.

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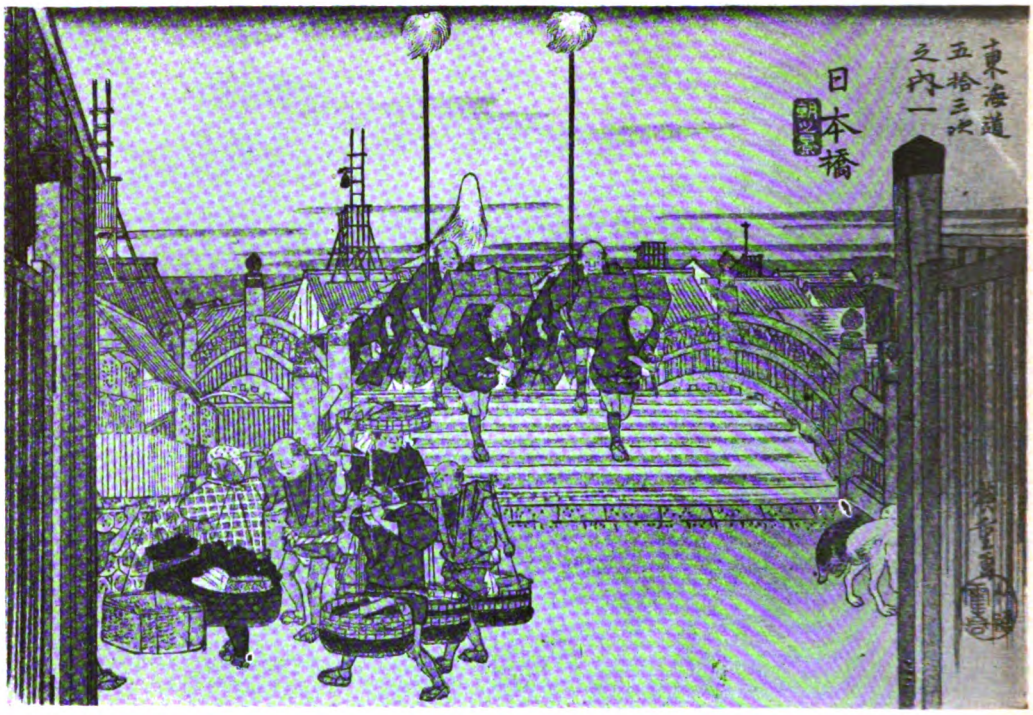
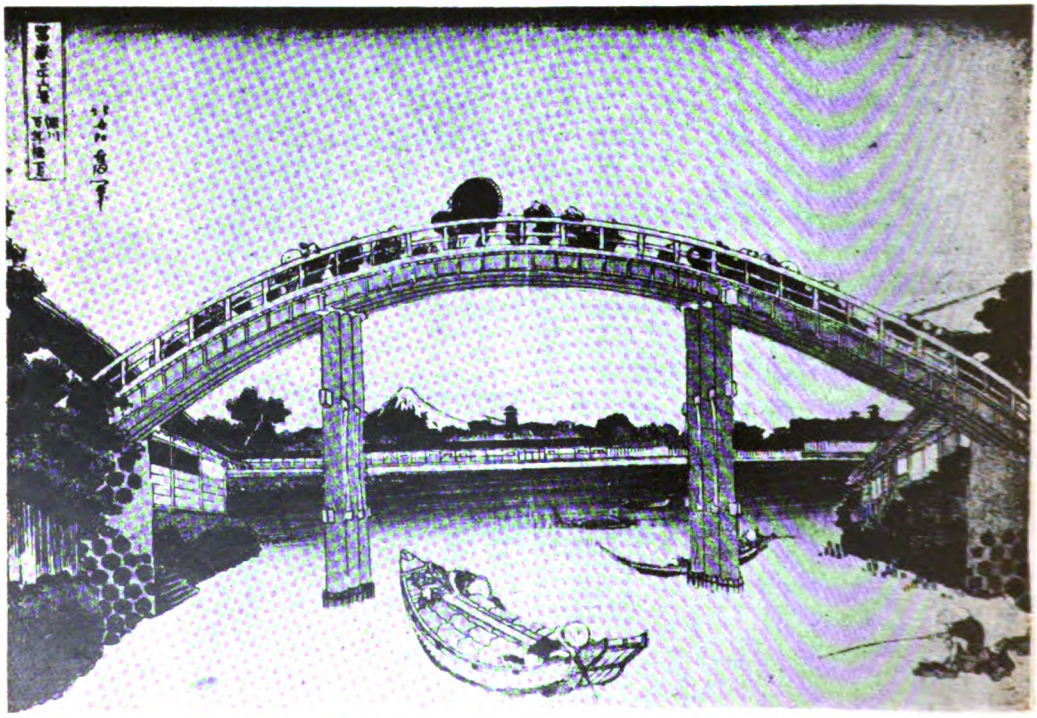


Nihonbashi Bridge in The Tokugawa Period. This Picture shows a Daimyo Procession Passing in the Morning to the Shogunate Residence. By Hiroshige I.



Mannen Bridge. Yedo (Now Tokyo). By Hokusai

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agree to respect the territorial integrity and the sovereignty of China.

Commercial encroachments upon China, such as lead to political rivalries and possible war, with exclusive rights in trade wrung or purchased from China, are to be done away with.

The great naval Powers have agreed not to descend to the use of submarines as weapons for murder against merchant ships and have agreed to abandon the use of Hun-born weapons of warfare, such as poison gas and virulent germs.

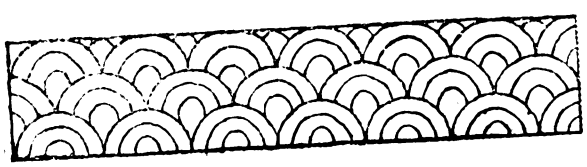
Friction between the United States and Japan over Siberia has been explained away; the Shantung Question, which formed the basis for the greater part of the anti-Japanese campaign in China and was made the excuse for the anti-Japanese campaign in America, has been settled; the Yap problem is a problem no more and there is now American recognition of the mandates granted in the Versailles Treaty.

Before this Conference the entire Pacific policy of Japan, America and Great Britain was gradually being based upon the inevitability of an American-Japanese war, and, the way things were heading, that war would have come before the present decade had been spent. Today war has been made absolutely impossible and every vestige of an excuse for hostilities has disappeared.

Japan will leave the Pan-American Hall in Washington as perhaps the greatest gainer, although every participant and every other Nation on earth is a gainer, to a very large extent. The Conference was not an old-style diplomatic assemblage, at which one gained and another lost. It was a gathering at which there could be no loser; if one won, all shared in the winning.

Japan, however, due to many circumtances, stood to gain the most, and did. She has gained a friendship with the United States stronger than that which has existed at any period of international history, and her present friend was, before the Conference, her only probable foe. She has gained for her own people all the benefit to result from the naval savings, a greater proportion of her national income than in the case of any other one of the Powers. She has placed herself in a position of national safety such as was not assured before November 11. She has regained, tho in part only, it is true, the friendship of China. She has put herself in the clear in the matter of Siberia and her frankness has won the respect and the confidence of a world that was, thanks to propagandists, beginning to doubt her in every action.

The world is a better and a safer world than it was a few weeks ago, while the example of the success of the Washington Conference style of diplomacy will not be lost when the Powers gather again at Genoa.—*The Japan Times & Mail.*



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LET'S BE BROTHERS!

By Rose Lemmy Chesney.

It's a long, long way from the cave man
To the man in the limousine;
There's toiling and trying and trusting
Along the aeons between;
And wouldn't you think, my brother,
We had had a sufficient span
To have learned the lesson of loving -
The very first lesson of man?

It's a far, far cry to the Golden Rule,
If the Brotherhood is in our veins;
I smiled in the days of the Vikings,
I trilled in the Gaelic chains
Now God has sent us more wisdom,
And Christ has left us His love;
But we muddle each other for barter! -
A shovel the hearts are above!

O, it's far from righteous And
More blood cried from the sod
To the crossed arrows in Flanders
Now looking up to God.
"Am I my brother's keeper?"
The ancient question Cain
Put down on mud to stop us
Are the hands as I have slain!

Where all I got my blood and bone
And the nerves in my brain?
What do I owe my relations?
What do I owe in my train?
Some of my ancestors are banished
And some of them are black,
And some have worn the cloven
And some have on the rack.

Read in the Book of Love,
Or read in the Book of Life,
Or read in the Book of Time
Or in the Book of Strife,
"Thou shalt do unto others as thou would,"
"The Golden Rule on earth is sung,"
But where is Christian Brethren
Are found? and I'm not ashamed?

Call it the great World-Murder;
Murder and War are the same.
When Patriotism is Hatred,
Call it its own true name.
Now we, are we seeking Peace?
Reason has ceased to reign.
O we have we hearts that are human?
Then stop in the reign of Pain.

From "Collected."

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LET'S BE BROTHERS!

By Edna Linsley Gressitt.

It's a long, long way from the cave-man
To the man in the limousine;
There's toiling and trying and trusting
Along the aeons between:
And wouldn't you think, my brother,
We had had a sufficient span
To have learned the lesson of loving—
The very first lesson of Man?

It's a far, far cry to the Pleistocene folk,
But their blood is in my veins;
I sailed in the ships of the Vikings,
I toiled in the galley chains.
Now God has sent us some wisdom,
And Christ has lent us his love;
But we murder each other for hatred—
A deed the beasts are above!

O, it's far from righteous Abel
Whose blood cried from the sod
To the crowded graves in Flanders
Now looking up to God.
"Am I my brother's keeper?"
The ancient heathen Cain!
But eleven million corpses
Are the brothers I have slain!

Where did I get my blood and bone
And the nerve-cells in my brain?
What do I owe my ancestors?
What do I leave in my train?
Some of my brothers are burnished
And some of them are black,
And some have worn the diadem
And some been on the wrack.

Read it in Revelation,
Or read in the riven rocks;
Or read in the age-old relics
No reader ever mocks.
"He hath made of one blood the nations,"
"The family on earth is named,"
But eleven million brothers
Are dead; and I'm not ashamed?

Call it the great World-Murder;
Murder and War are the same.
When Patriotism is Hatred,
Call it its own true name.
Now we, are we reasoning beings?
Reason bids wars to cease.
O we, have we hearts that are human?
Then ring in the reign of Peace.

From "Gleanings."

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PRINCE YAMAGATA

By F. YAMAZAKI

ARITOMO YAMAGATA, the senior among the so-called *Genro* or Elder Statesmen, and the central figure among the Bureaucrats of Japan, died at Odawara, near Hakone, on February 1st, at 1.50 p.m., at the advanced age of 85 years—being almost exactly the same age as Marquis Okuma, who preceded him to the Shadow Land by only a few weeks.

Yamagata's life story forms an important part of the history of modern Japan. In his later years he lived in retirement, not actively engaged in political life, and retaining only the office of president of the Privy Council, but his influence remained very great almost to the day of his death, and was such as no other could wield, since it was derived from his long life of devotion to the state, and the special favor he had received from the Court. His great power was therefore not due to any lucky chance—so much is clear beyond a doubt. His two great contributions to his country were (1) in military administration, and (2) in the realm of politics. He introduced the system of local autonomy.

By birth Yamagata belonged to a humble class—*chugen*, that between soldier and servant—and he was of the Choshū or Mori clan. He was born April 22, 1838. His father's name was Aritoshi Saburo Yamagata, and his mother's was Matsuko. The son was called Tatsunosuke in his boyhood, later Shosuke, and again Kyosuke, before the final decision left him with Aritomo.

Yamagata's mother died when he was only five years old. His father, though of a very humble class, was fond of reading, composing poems, and singing Noh songs. He was, in fact, a man of refined tastes, but when his son was only 22 years old, he died at the age of fifty-five.

Naturally young Yamagata was educated in the national classics from childhood. At the age of thirteen he composed the following poem:

"The raging of the storm
In the bamboo grove around our cot
Has ceased entirely,
And now the faint light of the moon
Glimmers in the snowy sky at dawn."

Along with the classics Yamagata studied military science. Urged by a friend to study with a prominent teacher of Choshū, Shoin Yoshida, he repeatedly declined, saying, "Though I am not suited to become a scholar, I shall make a contribution to military art, never fear," and this early resolution he carried out during a long life of devotion to the state.

In 1858, when the whole country was sinking into a chaotic state, he with others became deeply concerned over discussions regarding Imperialism and the exclusion of foreigners. The Choshū clan about this time selected six petty officers as scouts and sent them to Kyoto to investigate conditions, two of the six being Yamagata and Hirobumi Ito, selected

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[illegible]
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In 1853, *when* the whole country *was* stirring into a chaotic state, he *with* others became deeply concerned over discussions regarding Japan and the exclusion of foreigners. The Choshiu clan about this time [illegible] by its officers as envoys and sent them to Kyoto to interrogate certain men, two of the six being Yamagata and Hirofumi Ito, selected

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because of their promise, rather than station. This was the first step in Yamagata's political advancement. Genzui Kusaka and others of the clan were in Kyoto at the same time and through introductions secured from their clansmen Yamagata and Ito met such sentimental loyalists as Unpin Umeda and Seigan Yamagawa. After studying political conditions in Kyoto, Yamagata returned to Hagi and entered the school of Shoin Yoshida.

In 1864 Yamagata became *gunkan*, or staff officer under Shinsaku Takasugi, taking an active part in strategic exercises. He was then 25 years old. His detachment was composed of about 400 commoners, and had adopted the English and Dutch style of warfare, using the modern guns and rifles purchased by Takasugi in Shanghai. Since the commoners who enlisted might receive promotion to the knight class, young men of courage and sound health were eager to join this detachment. Hence it came to be known far and wide in future days for the vigor and ability of its men.

When the combined fleets of England, France, America, and Holland fought the Japanese at Shimonoseki, Yamagata was commander of the fortress at Dan-no-Ura. While the other forts surrendered speedily, Dan-no-Ura held out for two days, in spite of the overwhelming superiority of the enemy's guns. When forced to leave, Yamagata ordered his guns to be unbolted and thereby rendered useless. Thus even in defeat, his stubborn resistance was the theme of praise, and he with Takasugi and Masujiro Omura was recognized as a daring innovator, and a man of foresight. The new army system was adopted by these officers before others ventured to try it.

After the Restoration Yamagata assisted in subduing disloyal daimyos in the northeast. Especially hard was the task of taking Nagaoka castle in Echigo, but led by Tatsuo Kumoi, Yamagata's division succeeded, and even at that anxious time, he was able to write a poem:

> The light of the watchfire fades
> In the fort where the foe is entrenched;
> And the mountain blast of this northern clime,
> How bitterly cold for midsummer!

In March, 1869, after the Meiji government was well established, Yamagata was commissioned to travel in Russia and France, on a trip of inspection. Masujiro Omura had established a military school in Kyoto which was later removed to Osaka. In the midst of his labors, the zealous Omura died and just then Yamagata returned from studying the military systems abroad, and began to recruit men from the three clans—Satsuma, or Sasshu, Choshū and Toshū—and to organize a life guard, afterwards called the Imperial Body Guard. He further established garrisons in Tokyo, Sendai, and Kumamoto and in 1872 enforced conscription throughout the Empire. At that time the idea prevailed widely that the only good soldiers were those taken from the knight class, but Yamagata had formed the contrary opinion from his experience with the "strategic detachment." Yamagata was then next in rank to the great Takamori Saigo, being a Lieutenant General in the army and Lieutenant Commander of the Imperial Body Guard. In 1873 he was appointed Minister of War. In 1876, at his suggestion, the wearing of swords by the *samurai* was abolished.

In 1877, when the Satsuma rebellion broke out, Yamagata was the chief of staff and led the expedition which crushed

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the uprising. In 1884 he received the title of Count, in recognition of his services. When Minister of the Interior, he visited Europe to investigate her system of local self-government. This was in 1887. He learned that this system was the secret of Prussia's rapid recovery from the defeat suffered in the time of Napoleon and therefore he decided that Japan ought to adopt the same. To this end he had Seeley's Life of the Prussian statesman Von Stein translated and copies distributed to all the governors and leading officials in each province; thus the scheme of local government now in force in every city, town, and village in Japan is largely the result of his work.

In 1889 he organized a cabinet and the Imperial Diet held its first meeting. The general election was carried out without disturbance throughout the country for the first time—decidedly a feather in the new Premier's cap.

When the second Ito Cabinet was formed, in 1892, Yamagata was made Minister of Justice. It was rumored that a stern disciplinarian like himself was needed to improve the personnel of the government. Later he became president of the Privy Council. In September, 1894, when the Sino-Japan war broke out, Yamagata as field marshal of the first division of the Japanese Army, commanded in several battles and displayed great prowess, so that after the war ended, he was promoted to the rank of Marquis.

In 1896, he was one of the suite of H.I.H. Prince Sadanaru Fushimi when he attended the coronation ceremony of Nicholas II, the Emperor of Russia. Taking advantage of the opportunity, he immediately concluded an agreement with Lobanov, Minister of Foreign Affairs, and secured the protocol of four articles known as the Yamagata-Lobanov Agreement.

In 1898, the second Yamagata Cabinet was organized, and in 1904, when the Russo-Japan war broke out, he occupied the position of chief staff officer and finally exhausted his best efforts as the general guardian of the army. After the war was ended, H.I.M. the Emperor Meiji granted him the rank of Prince for the great services he had contributed to the state.

Since then, he has secluded himself in the office of president of the Privy Council, keeping away from the sphere of political activity; however, even there his practical influence has been very great, and as to the army, in this his influence was absolutely supreme. The principal officers in the army were mostly the juniors he had trained and directed for years; hence they did not presume to take any important step without his advice.

Furthermore, we must mention that very influential body outside political parties, the so-called Bureaucrats or Choshū Exclusionists, of which the leader was Prince Yamagata. Yet whenever he came to meet people he was wont to say modestly:

"I myself am a soldier primarily, and consequently not well informed as to political affairs."

He never boasted of his own achievements, nor showed the least pride in his influence and ability as a statesman. But while he never craved for the praise of men, yet in reality for power and influence he had no rival under heaven. No one can fail to recognize his cleverness. After Prince Ito and Marquis Inouye, Elder Statesmen, passed away, he

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Forth more, we must mention that very influential body outside political parties, the so-called Genro-in or Cloister Politicals, of which the latter was Prince Yamagata. It was whenever he came to meet people he was wont to say modestly:

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remind without a pang. The [illegible] dissolve very rapid films as a clang, rose [illegible] ... observer. In close succession, the appearance of the Empress Dowager of China, Prince Komatsu, Count Okuma (a Shogun by restoration), as Mejiro is the district in which Dr. Takano practises, and "Oji-san" was the popular name for Kyoto in Shogun days, after the ceremonial visit of Tokugawa Hidetada, his last. It was thus hinted that while outwardly he [illegible] the sphere of politics, in reality he [illegible] the supreme power in his own hands.

Of the first statesman [illegible] as an example of early self-made men, who devoted his whole life to the State and served the state with a zeal and a single-hearted devotion rarely to be found. They might, of course, [illegible] secluded himself from the public, but they claim that those who labour in channels and restrictions are chiefly those who failed to win his favour and who therefore seek an object political [illegible] for office are wont to do.

Yet while ridiculing the tendency of great statesmen and [illegible] at the same time [illegible] not [illegible] It is very true that [illegible] the people [illegible] latter in spite of [illegible] not [illegible] Prince Yamagata, [illegible] received a [illegible] as public.

As to the daily life of Prince Yamagata, [illegible] holding of his many [illegible] ... [illegible] great attention to the rules of hygiene and to the selection of food; so much so, indeed, it is [illegible] with a thinning on head scarf. Every morning, he rises at seven and after [illegible] his toilet and dressing [illegible] ceremonial dress, he proceeds [illegible] at the Meiji shrine erected [illegible] there daily; then he breakfasted and [illegible] Tokyo papers and gave [illegible] visitors to call. If there were no visitors [illegible] at this time in readiness.

It [illegible] so much that even when they were [illegible] in crowds and [illegible] a great [illegible] the only smiled at them or never gave them a word of reproach.

[illegible] was in early life addicted to [illegible] in his later years he became very abstemious in the use of [illegible] he was slightly exhilarated by [illegible] would usually sing "Hashidate" a Noh song. His daily life was very simple and frugal. His homestead consisting of his wife, a steward, two [illegible], a house keeper, with four [illegible] and two cooks.

When the party of [illegible] suddenly rose three years ago, the whole household [illegible] and polished, rice and [illegible] cooked [illegible] mixed with [illegible] rice.

Since his household discipline was so rigid, there are comparatively few personal anecdotes to relate; however there are one or two stories told of him.

In his younger manhood, when engaged in [illegible] in the Meirinkwan (an institution of learning built by the Shogunate), while [illegible] on some [illegible] for his services, he happened to meet Umenoji Ayeshi, son of a noted family. Ayeshi passed [illegible] Prince Yamagata [illegible] splashed mud on the latter's trousers. Ayeshi flew into a

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remained without a peer. His opponents therefore regarded him as a dangerous schemer, especially since whenever he chose men of talent for Government service, he appointed only such as were subject to the control of the Choshū Bureaucrats. Some of his opponents criticized him as a "Mejiro-no-Ogosho" (a Shogun Iyeyasu in retirement), as Mejiro is the district in which his Tokyo mansion stands, and "Ogosho" was the popular name for Iyeyasu Tokugawa after he ceded his office of Shogun to Hidetada, his heir. It was thus hinted that while outwardly he kept away from the sphere of politics, in reality he held the supreme power in his own hands.

Quite different views are held by his admirers, who praise Prince Yamagata as an example of perfect loyalty, since he devoted his whole life to his Sovereign and served the state with zeal and a single-hearted devotion rarely to be found. They admit, of course, that he secluded himself from the public, but they claim that those who blame him as clannish and exclusive are chiefly those who failed to win his favor and who therefore speak as disappointed aspirants for office are wont to do.

Yet while admitting his undoubtedly great abilities and services, we must at the same time stress the fact that he was not popular among the people in general. It is very true that he was not beloved by the people as Marquis Okuma was. The latter in spite of his numerous defects was not severely criticized by the people, while Prince Yamagata, on the contrary, received a goodly share of censure as well as praise.

As to the daily life of Prince Yamagata, notwithstanding the rigid military training of his young manhood, he paid great attention to the rules of hygiene and to the selection of food; so much so, indeed, that he was twitted with subsisting on bird seed. Every morning, he rose at seven and after making his toilet and donning Japanese ceremonial dress, he paid homage at the Meiji shrine erected on his grounds; then he breakfasted and read the Tokyo papers and gave interviews to callers. If there were no visitors he usually spent his time in reading.

He liked children so much that even when they were gathered in crowds and making a great noise he only smiled at them and never gave them a word of reproof.

Though he was in early life addicted to hilarious living, in his later years he became very abstemious in the use of saké. When he was slightly exhilarated by wine he would usually sing "Hachi-no-ki," a Noh song. His daily life was very simple and frugal, his household consisting of his wife, a steward, two students, a housekeeper, with four assistant maids, and two cooks.

When the price of necessities suddenly rose three years ago, the whole household gave up white, or polished, rice and substituted cooked wheat mixed with 30% white rice.

Since his household discipline was so rigid, there are comparatively few personal incidents to relate; however there are one or two stories told of him.

In his young manhood, when engaged as an assistant teacher in the Meirinkwan (an institution of learning built by the Choshū clan), while he was going on some errand for his superior, he happened to meet Shinanojo Arichi, son of a noted family. As they passed each other, Prince Yamagata accidentally splashed mud on the latter's trousers. Arichi flew into a

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violent passion and blamed him severely for his carelessness. Yamagata begged his pardon humbly but Arichi, who was overproud of his social standing, would not be appeased until Yamagata had gone down on his knees in the mud. Naturally Yamagata felt intensely mortified, but he patiently bided his time and in later years he completely outranked Arichi, though the latter became a Vice-Admiral and gained the title of Baron.

During Yamagata's youth the pro-Shogunate element in his own clan became more powerful than the loyalists. The Mori clan also was stigmatized as being in rebellion against the Imperial forces. So at this time Yamagata became quite melancholy and shaved his hair, intending to become a priest. Later, however, the loyalists gained the ascendancy and tried to overthrow the pro-Shogun element. Yamagata and his comrades cut off their hair and offered it at the Ota-Hachiman shrine, with fervent prayers for victory. As he had but a few wisps left, Yamagata offered them. He at one time made a picture of himself as a priest and wrote a poem to accompany it, and this souvenir is said to be preserved in Hagi, a town of Yamaguchi prefecture, even now. His name was then Kyosuke.

Another story deals with Yamagata's temporary estrangement from Akiyoshi Yamada, Minister of Justice in 1888, and their reconciliation, but the details are not important. The two were from the same province and comrades in the War of the Restoration.

What effect is Yamagata's death likely to produce in the world of statecraft and polities? This is indeed an interesting question. While the wide circle of his influence may be suddenly contracted when he, the central force, has gone, yet we may predict that the power of the militarists and the Choshu Bureaucrats will not subside so markedly, all at once. These two powerful factions have several strong leaders able to exert influence to a greater or less degree. But since even during Yamagata's lifetime their power was declining, we may predict that it will decline still more rapidly now. Terauchi is already gone, yet still General Tanaka, as the natural successor, may wield considerable influence even though he may not be big enough to fill Yamagata's place. It is true that Yamagata was the chief obstacle in the path of reform of the militaristic régime, and we may expect that disarmament will become a more practical issue now, and that the stubborn secrecy maintained by the militarists will be abolished, that serious obstacle in the path of Constitutional government. The agitation for the abolition of the General Staff and of the rule prohibiting a civilian to become minister of war may now succeed. If the opposition to Tanaka as a successor to Yamagata gains strength, Uyehara, chief of the General Staff, may begin an active campaign, having already stood for years as a suppliant before the "wicket gate" of Choshū exclusivism.

Then there is the House of Peers, the stronghold of the militarists and Bureaucrats for twenty years past, and strongly opposed to the House of Representatives of the Diet. The House of Peers has long been a dangerous enemy to popular government and Yamagata was the ruling force over it, as most of the appointees to this branch of the Diet were his henchmen and could usually be depended upon not to act without his

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violent passion and blamed him severely for his carelessness. Yamagata had his pardon humbly but Ariteli, who was overpraised of his mental standing would not be appeased until Yamagata had gone down on his face in the mud. Naturally Yamagata felt keenly mortified, but he patiently bided his time and in later years he completely outranked Ariteli, though the latter became a Vice-Admiral and gained the title of Baron.

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After story deals with Yamagata's temporary exile [illegible] from Aritomo's favor. Minister of Justice in 1885, and their reconciliation, but the details are not important. The two were soon the same province and [illegible] in the Ministry of the Restoration.

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In the Hall of Heirs, the showpiece of the militarists and Imperialists for forty years past, and [illegible] by copies to the House of Representatives of the Diet. The Heirs of Japan has long been a dangerous enemy to progressive government and Yamagata was the leading force over it, as most of the appointees to this branch of the Diet were his henchmen and could usually be depended upon [illegible] to act in accordance with his

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ephoral. But with the changing times, there is a tendency being superseded by offices of a more liberal tendency. Even Shinshū and Kamakura monks are to be found in the Upper House, so it is evident the influence of the Daimyōs there can never be so great again as during Yamagata's day. Then, Viscounts Shiyoura and Hirata, direct descendants of the late Princes, may control a strong faction, but if so Count Yamamoto or Baron Goto will very probably lead an opposition movement. Such faction would doubtless attempt to gain adherents in the very coterie of Privy Councillors each was sworn. While, then, the Democrats will probably reform their organization to some extent, we cannot expect it as the Privy Council and the House of Peers are so largely composed of Bureaucrats.

In one way the removal of the Prince will bring a change. He did not recognize political parties as such, and hence retained their devotion. Now that he is gone progress is sure to be more rapid, and the rights of political parties will be generally recognized at no distant date.

In conclusion, we must add our firm belief in Yamagata's sincerity and loyalty, and our conviction that the nation will never forget his great services, though party passions and blame have generally mingled in the popular estimate of his character. His great fault was that he could not move with the times.

A State funeral was accorded the late Prince and his mausoleum was erected in Gichōji temple, Ōsawa, Koishikawa, Tokyo, near to that of the late Marquis Ōkuma. It is a curious chance which has brought these two famous close together in death although

in life they differed radically from each other.

How promptly he began to serve his country,

How long continued!

Sorrow is inseparable from death, but the grief-cloth of a great statesman, full of years and honors, is elevated above private grief by pride and awe at the fulness of the life which has come to its close. In recording the death of Prince Yamagata it is to the long record of his glorious term. The statesmen are few in any age who have served their country so long and in so many ways; on the field of victory as well as in the high councils of the state. Still less in numbers and exceedingly rare in history are the happy few who live to see the full fruition of the causes for which they have striven; who summon their thoughts that their youthful eyes could scarcely measure; and descend into the valley at last with gradual steps, leaving their life's work rounded and complete by good their dreams. Prince Yamagata's name is less familiar in Europe and America than the names of several of his contemporaries, yet in the fulness of his career, and in the extent of the changes in which for half a century he played a great part, it is safer truth to say that he was a unique figure in the world.

It is while it is written will embrace the history of modern Japan. He was a lad of 15 when Perry's "black ships" opened the sealed doors of old Japan. He lived to see the country whose future was then so unsure win take her place as one of the five Great Powers now assembled in conference at Washington. Yamagata is virtually the last of the

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approval, but with the changing times, these men are largely being superseded by others of a more liberal tendency. Even Seiyukai and Kenseikai members are to be found in the Upper House, so it is evident the influence of the Bureaucrats there can never be so great again as during Yamagata's day. True, Viscounts Kiyoura and Hirata, direct adherents of the late Prince, may control a strong faction, but if so Count Yamamoto or Baron Goto will very probably head an opposition movement. Each faction would doubtless attempt to gain adherents in the respective districts where each was strong. While, then, the Bureaucrats will probably reform their organization to some extent, we cannot expect it as the Privy Council and the House of Peers are so largely composed of Bureaucrats.

In one way the removal of the Prince will bring a change. He did not recognize political parties as such, and hence retarded their development. Now that he is gone progress is sure to be more rapid, and the rights of political parties will be generally recognized at no distant date.

In conclusion, we must state our firm belief in Yamagata's sincerity and loyalty, and our conviction that the nation will never forget his past services, though perhaps praise and blame has been equally mingled in the popular estimate of his character. His great fault was that he could not move with the times.

A State funeral was accorded the late Prince and his mausoleum was erected in Gokokuji temple, Otowa, Koishikawa, Tokyo, near to that of the late Marquis Okuma. It is a curious chance which has brought these two Genro close together in death although in life they differed radically from each other.

PRINCE YAMAGATA

How youngly he began to serve his country,
How long continued!

Sorrow is inseparable from death, but the quiet death of a great statesman, full of years and honors, is elevated above private grief by pride and awe at the fulness of the life which has come to its close. In recording the death of Prince Yamagata it is to the long record one's thoughts turn. The statesmen are few in any age who have served their country so long and in so many ways; on the field of victory as well as in the highest councils of the state. Still less in numbers and exceedingly rare in history are the happy few who live to see the full fruition of the causes for which they have striven; who surmount difficulties that their youthful eyes could scarcely measure; and descend into the valley at last with gradual steps, leaving their life's work rounded and complete beyond their dreams. Prince Yamagata's name is less familiar in Europe and America than the names of several of his contemporaries, yet in the fulness of his career, and in the extent of the changes in which for half a century he played a great part, it is sober truth to say that he was a unique figure in the world.

His life when it is written will embrace the history of modern Japan. He was a lad of 15 when Perry's "black ships" opened the sealed doors of old Japan. He lived to see the country whose future was then so uncertain take her place as one of the five Great Powers now assembled in conference at Washington. Yamagata is virtually the last of the

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great group of Restoration patriots. It is not as politician and Elder Statesman that one sees him to-day, the hero of a score of Cabinet crises, the maker and unmaker of Ministries, but as one of the makers of modern Japan. He was a few years younger than Bismarck, but a considerable part of the active career of the two statesmen was contemporaneous. Both were empire-builders. Bismarck possibly heard Yamagata's name, but did he dream that the young samurai who became Minister of War in the year when the German Empire was founded at Versailles on the shifting sands of military force, would live to see and to share in the destruction of the edifice which Bismarck raised?

Prince Yamagata's death renders vacant a position which had no parallel in any modern country. He was more than the chief of the Elder Statesmen; he was the Elder Statesmen, in late years at all events, and in his unique position, above the Cabinet and beneath the Throne, possessing the confidence of the army in which he had occupied the highest positions for nearly half a century, and rich in his unequalled experience of government, he wielded incalculable influence on Japan's policy and development. His life was identified with the army from the days when as a stripling he led the Imperial cavalry against the Shogun's troops. While Napoleon III was still on the throne of France, General Yamagata, just turned 30 years of age, was in Europe inspecting the military methods of the West. The French ceremonial uniforms of black and crimson which the officers of the army still wear, are the memento of a time when French arms were considered supreme in Europe. There was a bitter eclipse, not without influence on Japan, but the wheel has come full circle; French arms are more glorious than ever in their history.

Few men have played so many parts. War and politics alternated through his whole career. He was first heard of as a fiery young samurai, leading with brilliant success Imperial troops in the War of the Restoration. After his visit to Europe to study the warfare of the West he became Minister of War in Tokyo, relinquishing his portfolio to take the field with the Imperial army in the civil war of 1877. When the brief struggle was over he organized the army as Chief of the General Staff. Next he is found in the Home Office, and for years he figures everywhere—Minister for Agriculture, Chief of Fortress Construction, Chairman of Local Administration Investigation Committee, Prime Minister, even Minister of Justice. The war with China found him in the field again, victor of Pingyang and Chin-lien-cheng. Again he is Minister of War at home, delegate to the coronation of Tsar Nicholas and negotiator of the Lobanoff convention, Again he is Prime Minister, and two years later, Chief of the General Staff in Tokyo in the Russian War. Since then, as Prince, President of the Privy Council, Field Marshal, enjoying every honor and dignity to which a Japanese subject could attain, he has remained above the battle of politics, possessed of power without its burdens and wielding an influence unapproached by any living statesman.

It would be no compliment to Prince Yamagata to pretend that he was anything but a militarist. He never paid lip service to democracy or concealed his creed. To liberal politicians he has long typified the things against which they strive. His death definitely marks the

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great group of Restoration patriots. It is not as political men that Saigo and Yamagata will be remembered by posterity, but as a couple of Caesar-like figures, the leader and the saviour of Nippon, but as one of the makers of modern Japan. He was a few years younger than Saigo, but a considerable part of the active career of the latter statesman was contemporaneous with Yamagata's. Between them they virtually lasted Yamagata's time, but it is known that the young samurai who became Minister of War in the year when the German Empire was founded at Versailles on the shifting sands of military force, would live to see and to share in the destruction of the edifice which Bismarck raised?

Prince Yamagata's death took from us not a politician which had no parallel in any modern country. He was more than the chief of the Elder Statesmen; he was the Elder Statesman, in late years at all events, and in his unique position, above the Cabinet and beneath the Throne, possessing the confidence of the army as neither he had accepted the high-level positions for nearly half a century, and rich in his unequalled experience of government, he wielded incalculable influence on Japan's policy and development. His life was identified with the army from the days when as a stripling he led the Imperial cavalry against the Shogun's troops. While Napoleon III was still on the throne of France, General Yamagata, just turned 30 years of age, was in Europe in pecting the military systems of the West. The Iwakura Embassy, of which Prince Ito was also a member, had left Japan, but the political leaders were over in their midst, more vigorous than ever in their determination to overthrow the Tokugawa régime.

Yamagata had served so many years in the Imperial army that his whole career. He was first heard of as a deputy-lieutenant-general leading with brilliant success a force of troops in the War of the Restoration. After his visit to Europe he returned to the military of the War Office in Tokyo, holding the portfolio of War in the first Ito Cabinet of 1885. When the Boxer crisis was over he organized the army of Chief of the General Staff. Next he built it in the Home Office, and for years he was responsible for Japan's diplomatic, Chief of Police and Minister of Justice. Later he was Minister in China and Ambassador to Russia, and Chief Representative of Japan at the Coronation of the Tsar Nicholas and president of the Japanese Commission, Again he is Premier, and two years later Chief of the General Staff in Tokyo [illegible] Russian War, when there, as Privy Councillor of the Privy Council, Field Marshal, adjusting every honour and dignity to which a Japanese subject could attain, he has never ceased to [illegible] of politics [illegible] but has [illegible] unparalleled by [illegible]

[illegible] Prince Ito to Peking [illegible] to be assassinated by [illegible] Prince Ito [illegible] Tokyo [illegible] which [illegible]

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end of an era and the opening of a new phase in which the constitutional development of the country will be accelerated. He leaves a great estate of power, but it is an inheritance to which in the nature of things there can be no sole successor. The old clans exist still, but new clans have risen with the general social liberation which was the greatest achievement of Meiji. The clans of business, the middle class, labor, the press are growing in power and in the consciousness of their place in the state. Representative government provides the means by which the new clans may in time exert their power, and no prophetic vision is needed to see that the next chapter in the political history of Japan will record an extension of popular government. It was inevitable that the older era should pass away, and it is probable that history will mark its end with the death of Prince Yamagata. Even those observers who are most strongly convinced that the new era of broader-based power will strengthen Japan, raising her higher in the scale of nations, and tending to the happiness and prosperity of her people, will admit that the group of great men, now reduced to a single survivor, the aged Marquis Matsukata, who controlled her destinies in the critical years of her emergence from seclusion rendered services which take a very high place in the history of enlightened statesmanship. To this group the statesman and soldier whose death we record contributed the labor of a long lifetime. His work is done and a new chapter opens.—*The Japan Advertiser.*

PRINCE YAMAGATA

Prince Yamagata is dead at the age of fourscore and five. When we heard of his illness, we heartily prayed for his early recovery, but now we are in receipt of the sad news and can not refrain from feeling profound regret that the nation has sustained an irreparable loss. In his last years, he only remained at the post of President of the Privy Council and kept away from active politics, still he occupied a special and most exalted position in connection with the establishment of national policies as a Genro and enjoyed exceptional trust and the confidence of the Imperial Household. As is already well known in the world, the Prince considered himself a soldier all the time and acted as such throughout his career. The people fully recognize his valuable services as builder of such an army in Japan as can be compared favorably with or is rather superior to those of the foremost military Powers of the West. The Prince was also a great general. His brilliant military achievements accomplished in the civil and foreign wars after the Restoration of Meiji evidence this fact. Although the times have changed now and the cry for the reduction of land forces is heard on all hands, Japan was sorely in need of a powerful army for the security of her national defense from the Restoration till the latter part of the era of Meiji. That she was able to put down numerous civil disturbances at home in those turbulent days succeeding the Restoration, thereby consolidating the foundation of the new Imperial government, and save the nation from ruin and dissolution in the desperate wars with China and Russia and raise her status in the world is entirely ascribable to the perfection of her military strength. In this respect, the people at large ought not to forget that the country owes immensely to the lamented Prince who was the organizer of our army and un-

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excelled authority in the field of our national defense.

However, the Prince was far from being a mere general and defender of Japan. He himself never tired in absorbing the knowledge of Occidental peoples in relation to the administration of the country. Indeed, the credit for the initiation of the system of autonomy in Japan must be given to the Prince. Also the fact that many new laws and regulations were advocated and carried into effect by his followers and lieutenants testifies to the Prince's zeal for the improvement and renovation of our national government. The world is apt to take the Prince as militaristic in everything, inclusive of politics, as he started his career as a soldier. But he was far from it. When he was appointed Premier and took up the reins of government, the Imperial Diet was convoked for the first time in the Empire and the attack of Opposition parties on the Government relative to the compilation of the budget was vehement in the extreme. But the Prince made certain concessions and averted the dissolution of the Diet in its first session. The same thing occurred when he was at the head of the Government for the second time, but then, too, the Prince was thoroughly conciliatory and compromising in his attitude toward the parties out of office and succeeded in doing away with confusion and complication in national politics.

These are proofs that the Prince understood the principle of constitutional government in all its details and was animated by his desire for its consummation in Japan. In the years of Meiji, the Prince, together with the late Prince Ito, was the center of gravity in our political circles and, although these two most distinguished statesmen sometimes differed in their principles and opinions, they professed themselves pillars of State and vied each with the other in rendering their services to the country and people. Contrary to Prince Ito, Prince Yamagata was rather too circumspect and discreet in his actions with reference to politics; none the less, it can not be denied that he was as great a Genro as the former in every respect. Therefore, it was but natural that, after the death of Prince Ito, he monopolized fame, prestige and reputation as the most prominent Elder Statesman of Japan.

It must be said that the Prince reached the zenith of rank and power as a subject of the Emperor. In certain quarters, the Prince was adversely criticized as having clung to the post of President of the Privy Council, though he declared his complete retirement from active politics, and wielded a mighty influence on the formation of national policies and plans, but this was in compliance with the Imperial will. And the allegation that the Prince exerted his influence on national politics originated in that the Government authorities as well as men of various political parties ascribed their moves and conduct to the will and intention of the Prince, each availing themselves of the power and prestige of the Prince. That the Prince's death will have no effect on the present political situation in this country attests it. What we admire the Prince for above everything else is that he was actuated with the spirit of sincerity and public good all through his life. Self-gain or self-aggrandisement were always looked at with abhorrence by him. We wish to tender our genuine respect to the prince for what he did while he was with us.—*Jiji.*

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excelled authority in the field of our national development.

However, the Prince was far from being a mere general and dictator of Japan. He himself never tried in absorbing the knowledge of civilized peoples in relation to the administration of the country. Indeed, the credit for the initiation of the system of autonomy in Japan must be given to the Prince. Also the fact that many new laws and regulations were advocated and carried into effect by his followers and lieutenants testifies to the Prince's zeal for the improvement and promotion of our political government. The world is apt to take the Prince as a politician in everything; indeed we do perceive as he started his career as a soldier. But he was far from it. When he was appointed Premier and took up the reins of government, the Imperial Diet was convoked for the first time in the Empire and the attack of Opposition parties on the Government relative to the compilation of the budget was vehement in the extreme. But the Prince made certain concessions and averted the dissolution of the Diet in its first session. The same thing occurred when he was at the head of the Government for the second time, but then, too, the Prince was thoroughly conciliatory and compromising in his attitude toward the parties out of office and succeeded in doing away with conflicts and complication in national politics.

These are proofs that the Prince understood the principle of constitutional government in all its details and was animated by his desire for the promotion in Japan. In short, the Prince, together with the Emperor Meiji, was the center of gravity in our political circles and, although the two most distinguished statesmen sometimes differed in their principles and opinions, they proceeded with mutual harmony and understanding in their efforts for the country and people. Once any two Princes, Prince Yamagata was rather too circumspect and discreet in his actions with reference to politics; none the less, it can not be denied that he was as great a Cromwell in the former in every respect. There is, it was but natural that, after the death of Prince Ito, he monopolized many of the important positions as the most prominent elder statesman of Japan.

In making a visit to the Prince residence with a view to ascertaining the attitude of rank and power as enjoyed by the Emperor. In contemplating the Prince was tendency entitled as having clung to the post of President of the Privy Council, since he declared his complete retirement from active politics and with a policy to form a cabinet of party politicians and parties, but this was in compliance with the Imperial will. And the explanation that the Prince executed his influence on national politics originated in that the Government and politics as well as many of various political parties avoided their moves and conduct to the will and intention of the Prince, each availing themselves of the power and prestige of the Prince. That the Prince's death will have no effect on the present political situation in this country attests it. What we admire the Prince for above everything else is that he was actuated with the spirit of sincerity and public good all through his life. Selfish or self-aggrandizement were always a bad sign with statesmen. In the Prince's case, it was not for the purpose of personal profit that he did what he was with us.

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Yamagata Aritomo

As in the case of Count Ito, the story of the political career of Count Yamagata Aritomo is one of the most interesting chapters in the history of the Meiji era. Like Ito, he was born of a poor family, and by his own efforts raised himself to the highest position in the land. Unlike Ito, however, he was not a man of letters, but a soldier by profession, and his political career was marked with success from the very beginning. Yamagata was born in the province of Choshu, in the year 1838. His father was a retainer of the Daimyo of Choshu, and his family was poor. Yamagata received a common education in the Chinese classics and military science, and when he was still a young man he was appointed to a minor post in the service of the Daimyo. He was a man of great energy and ambition, and he soon rose to a position of importance in the service of the Daimyo.

It is needless to say here that Yamagata was a man of decisive character and well known for his loyalty to the Throne and was quite different from Ito, who had something of a reputation for cleverness and diplomacy. Yamagata was a man of few words and of great firmness of character. He was a man of action rather than of words. He was a man of the sword rather than of the pen. He was a man of the people rather than of the court. He was a man of the army rather than of the navy. He was a man of the land rather than of the sea. He was a man of the north rather than of the south. He was a man of the east rather than of the west. He was a man of the present rather than of the past. He was a man of the future rather than of the present. He was a man of the world rather than of the court. He was a man of the people rather than of the nobility. He was a man of the army rather than of the navy. He was a man of the land rather than of the sea. He was a man of the north rather than of the south. He was a man of the east rather than of the west. He was a man of the present rather than of the past. He was a man of the future rather than of the present.

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Yamagata and Okuma

As in foreign countries, the history of the political world since the Restoration of Meiji is none other than that of the conflict and combat between the conservatives and the progressionists. The one consists of bureaucrats and militarists; the other of political parties. The struggle between the two has been marked with victories and defeats on both sides. There is no denying that the latter was represented by the late Marquis Okuma and the former by Prince Yamagata. Therefore, it may be said that the history of politics in this country in the era of Meiji was largely the record of the secret strife of these two great statesmen. The death of Prince Yamagata only 20 days after the departure of Marquis Okuma must be interpreted as a vast loss to the nation.

It is needless to say now that Prince Yamagata was a man of sincere sentiment and well known for his loyalty to the Throne and was quite different from Marquis Okuma who had something of genius in him. Not only were they different in personality and character, but they were diametrically opposed in their political principles and opinions. Maybe, Marquis Okuma thought Prince Yamagata a bigot and an ignoramus in worldly things, but viewed from the standpoint of Prince Yamagata, Marquis Okuma's views and assertions were detrimental to the true interests of the nation. Probably, Prince Yamagata took the Marquis for a man who jeopardized the interests of the Empire. As a matter of fact, he was the hard antagonist of the Marquis. No other man could overcome Marquis Okuma in arguments and debates and keep the activities of the latter in political circles. Had Prince Yamagata not existed, the political world of Japan in the eras of Meiji and Taisho would certainly have seen Marquis Okuma as its ruling factor and political conditions would have been much different from those obtaining at the present time. But now these statesmen who were born in the same year and continued to fight with each other while they lived left this world at a very short interval. We can not help being struck with a very queer feeling. Is it not that they were predestined to be closely associated with each other in death as in their lives?

Prince Yamagata was by nature uncommonly assiduous in the performance of his duties and solemn and dignified in his bearing. He was a man of accomplishments and versatility. He always said that he was a simple soldier. Indeed, he began his career as one of the retainers of the Lord of the Choshū clan. But his natural sagacity and talents soon distinguished him not merely as a soldier but as a politician, and under the Imperial government he was appointed to an exalted post. He was also a poet of exceptional merit, a good dancer of "No" plays and singer of "Utai" music and a horticulturist of no common skill. As for politics, not only was he conversant with the laws and regulations current in this country but was fully acquainted with the general situation of the world. Even Marquis Okuma sometimes found it hard to keep his ground in the discussion of political matters with him. Had the Prince not had the perspicacity to discern the true state of things in Russia in the latter stages of the Russo-Japanese War, our country would have found herself in a very difficult predicament. In these days

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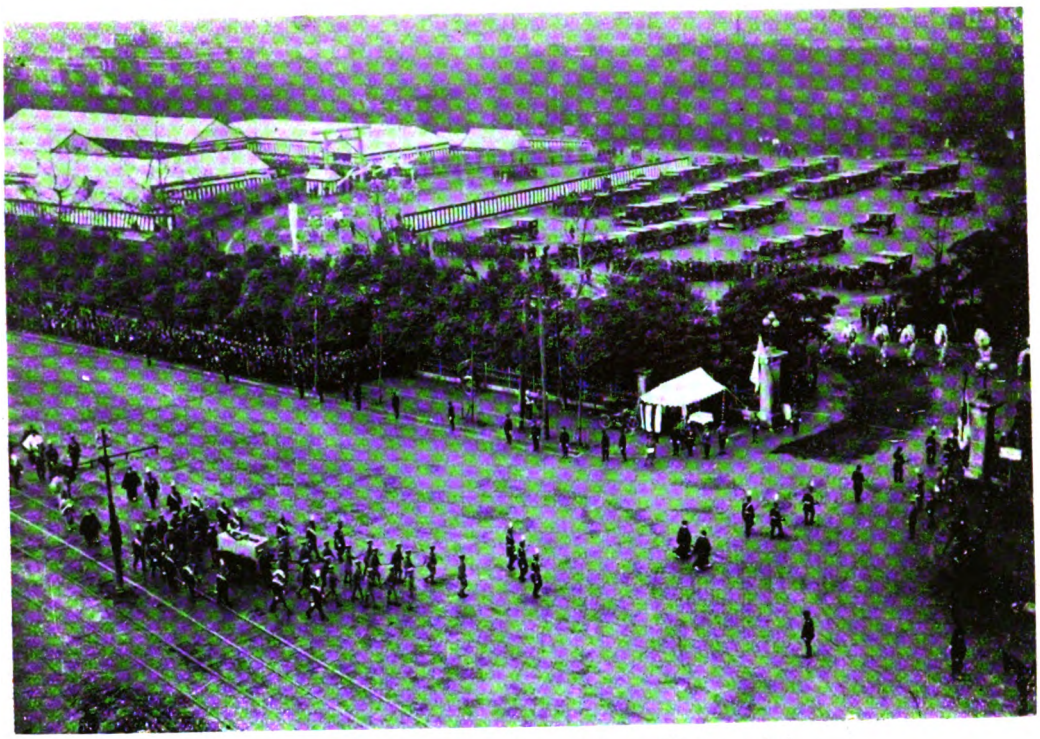
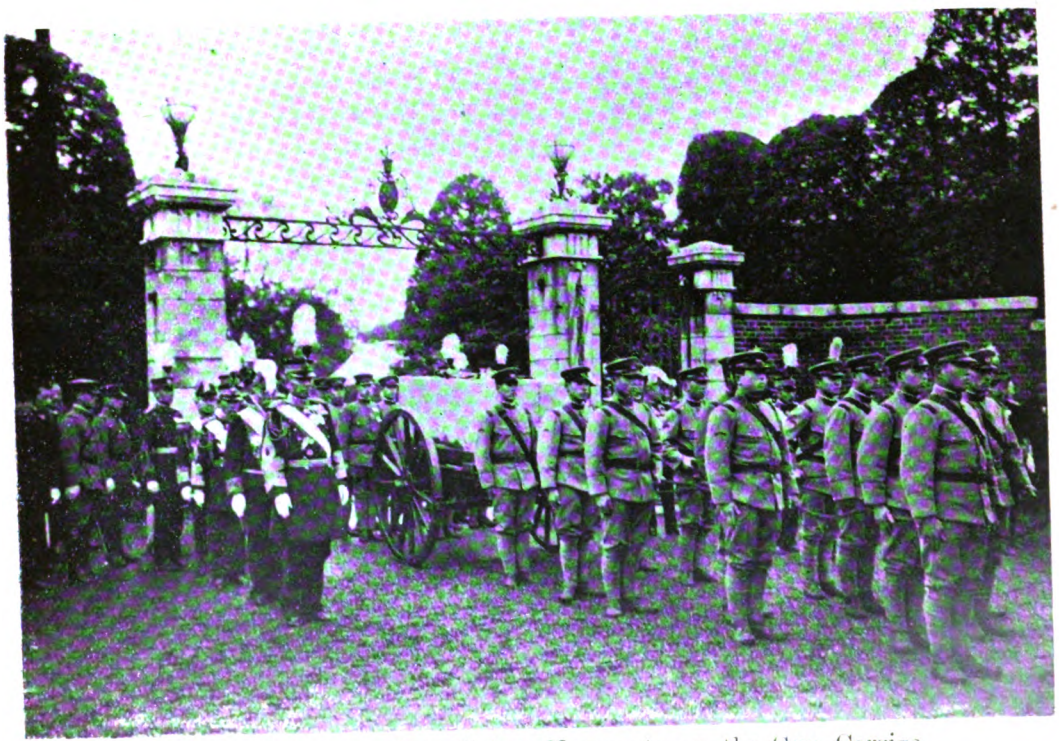


Birds' Eye View of the Late Prince Yamagata's
Funeral Pavilion at Hibiya Park



The Coffin of the Late Prince Yamagata on the Gun-Carrige
Leaving the Official Residence of the Financial Minister at
Nagatacho, Kojimachi, Tokyo

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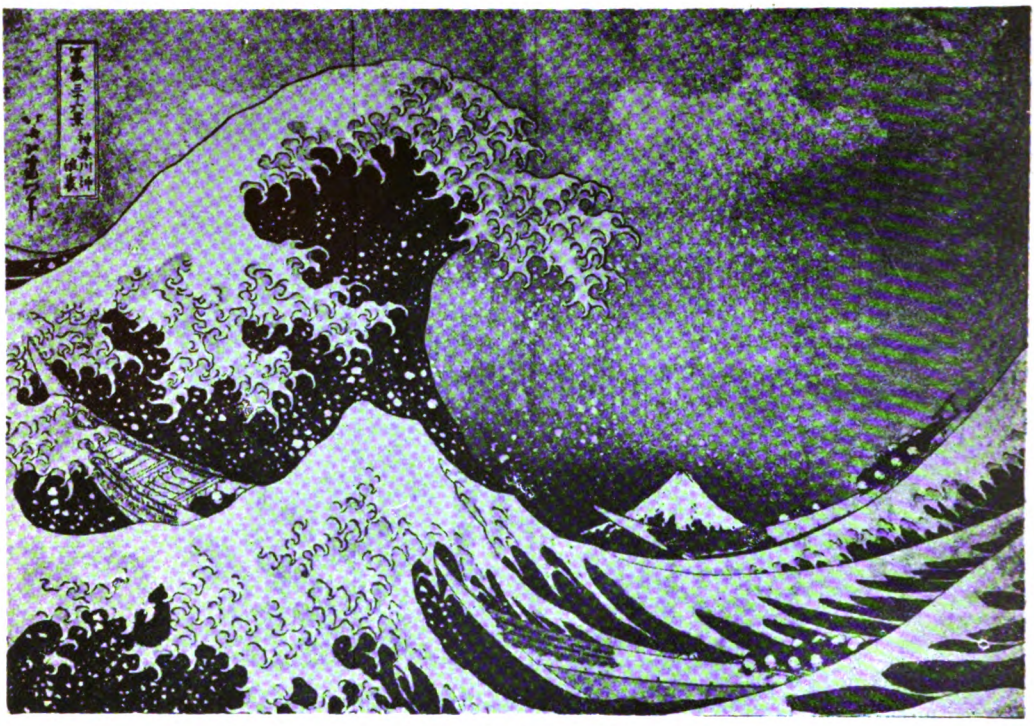

The Waves and Mt. Fuji. By Hokusai

The River Uji, Near Kyoto

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when the Emperor's health is a matter of anxiety to the people, the Prince Regent still young and the country confronting many difficulties both at home and abroad, the death of so great a statesman as Prince Yamagata must be considered as an irretrievable loss to us. To be frank, we were of opinion that the Prince was too conservative in his principles and opinions, but we cannot deny that he was a man of extraordinarily large calibre, the like of which has seldom been seen in this country in modern times. We beg to express our heartiest regret for the departure of such a great man from amon g us.—*Yomiuri in Japan Advertiser.*

EMPEROR MEIJI

By the Late Field-Marshal Prince Aritomo Yamagata

From "The Far East"

The relation between the ruler and the people of Japan is not, as is well known, that of conqueror and conquered. In so far, therefore, as this point is concerned, the foundation of the Empire is entirely different from that of other monarchical states. I have not at my disposal sufficient time for a detailed examination of historical records, but from the beginning of Japan's statehood, the people have steadfastly regarded the Emperor as their patriarch, and the Imperial family as the original unit of the Japanese race.

At the present day, there are over ten million families in Japan with various cognominal names. According to the researches of historians, it is a noteworthy fact that out of some six thousand three hundred cognomens used by the Japanese people, about four thousand nine hundred variations, called "Kobetsu," or "Shinbetsu," trace their origin to the Imperial House. The source of about nine hundred family names is unknown, and about five hundred, called "Hambetsu," are those of foreign heads of families naturalised in Japan. In the passage of time, however, the commingling of blood between the families belonging to the latter two classes and those belonging to the first has been so diffused that there is to-day complete assimilation, and the nation is identified as one homogeneous race. As a consequence, the tie that binds the Japanese ruler and people is very close, the like of which, probably, can be found nowhere else in the world. The geographical position of Japan, the fact of our being an island country, may partly account for this, but it may well be said to be largely the product of Japan's unique and peculiar history.

Such being the relationship between the ruler and the people, the former, from ancient times, has placed comparatively little importance on the necessity of subjugating the latter by force, but made it his highest and sole mission to love them and to lead them in a life of peace and happy contentment. As a matter of historical fact, struggles for power not of subject against sovereign, but of subject against subject, have indeed been numerous, but a Japanese subject has rarely aspired to the Imperial throne. To be more explicit, during the twenty-six centuries of our national existence, only two men have presumed to aspire to the throne, and in both instances failure swiftly overtook them.

Without understanding this relationship between the ruler and the ruled, it would be impossible for one to comprehend the mission of the Imperial House of Japan, and the strong innate sense of loyalty and patriotism so

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markedly characteristic of the Japanese race.

I suppose that in every country, the office of the ruler is to promote the happiness and welfare of the ruled. Nevertheless, the fact that this is especially so in Japan is due to the very constitution of the state, and is but a natural product of its development. Indeed, just as parents liken their children to priceless treasures, so the Japanese ruler, from ancient times, has compared his people to the most precious treasures, and prized them as such. Expression to this effect frequently occurs in the ancient rituals called "Norito." It follows that the conception, such as was prevalent in the European kingdoms and empires during the middle ages, that treated the people as the personal property of the ruler, to be owned by him together with the land, has never been conceived in Japan.

What I have said in regard to the character and traditions of the Japanese ruler was beautifully exemplified in the life and character of the Emperor Meiji, with whose sterling qualities, greatness of heart and mind, manly courage and endeavor in the fulfilment of his Imperial office, his people are best acquainted. I will not here specify the great achievements of his reign, but I may point out that when he ascended the throne as a youth of fifteen, the country was confronted with varied and grave difficulties, both internally and externally. From without came the western civilization pressing from all sides and compelling the nation, after three hundred years of seclusion and lethargy, to abandon the policy of isolation; internally the country was filled with the commotion of the Restoration movement, which aimed at the abolition of the time-worn system of the Shogunate—a form of government instituted towards the end of the twelfth century—and the restoration of the direct Imperial ruler, as it was in the days before the delegation of power to powerful chieftains. And as the nation awoke from the peaceful slumber of seclusion, it was dazzled by the civilization of the West, especially by its scientific and material aspects—something so different from our Oriental civilization, that had been fully absorbed and had reached a high degree of development in Japan.

Thus suddenly face to face with the dazzling brilliancy of the new light from the West, we were keenly conscious of our backwardness in the race for progress and civilization, and were sharply reminded of the fact that this would not do. To His late Majesty's penetrating foresight are particularly due those fundamental principles of policy that were adopted and pursued by Japan, that she might take her place in the new conditions of progress. These principles were, in brief, that Japan should be a member of the community of nations and should enjoy the benefits springing from a common civilization in the world, that the Japanese race might achieve a perfect growth with others in accordance with the laws and morality common to all countries. In other words, an ideal was set before the Japanese people to maintain, with other peoples, peace and justice in the world, and thereby to share in the common blessings of the world civilization.

Attainment of this national object was the chief endeavor of Emperor Meiji's whole life, and may be said to be in keeping with the ideals of his illustrious ancestors as well.

Formulating this great national policy, Emperor Meiji also led the people in its execution. He first restored peace and order in the country, cemented diplomatic relations with foreign countries, and then devoted his whole energy to the stupendous task of reforming and reconstructing, so much so, that he had no rest throughout his long reign of forty-five years. In one of his later poems, he wrote—

Toshi doshi ni
Omoi yare domo
Yama mizu wo
Kumi te asobam
Natsu nakari keri.

Which means, although his heart always yearned for the beauty of mountain and stream, he had no leisure to enjoy in this delightful way some of the pleasant summer days. This short poem eloquently reveals the Emperor's life—a life of industry and self-denial.

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Waka, by the way, is the short poetry in which the Japanese people from of old have been accustomed to express their thoughts. True poetry consists in the natural flow of human sentiments, and Emperor Meiji was really a born poet. The number of his poems runs into thousands, and among them are found not a few masterpieces. Perusal of these enables the reader to form an idea of his personality, his love of peace, warm-heartedness, his indefatigability as a worker. One of his poems runs,

Inishie no
Fumi miru tabi ni
Omou kana
Ono ga osamuru
Kuni wa ikani to.

It says that whenever he reads the books of the ancient sages, he anxiously reflects whether or not he has governed the country aright.

It was under such a ruler, a monarch imbued with the love of peace, a sense of justice, right, and benevolence, so loyally served and assisted by devoted and able officials, that this nation attained its present status in the march of progress. In looking back upon fifty years, I cannot help being struck with the great distance that separates now and then. We must admit that we owe it greatly to the personality of Emperor Meiji that Japan, happily, to-day occupies an honored place in the comity of nations, and is able to contribute her share towards the development of science, literature, and art, and in other ways make her contribution to civilization.

It has been a custom from time immemorial in Japan to honor by deification those who, while in life, served the state or nation with great distinction, thus to eternally bind their spirits to the hearts of posterity. It is altogether natural that the Japanese people should desire to enshrine the spirit of an Emperor who in his own person led the race and so exerted himself for their advancement: that his spirit may live forever in the hearts of his people. It is in this sense that we devoutly participate in the consecration of the Meiji Shrine, and do believe that the spirit of the great monarch dwells amongst us.

A PROSPEROUS COUNTRY

Takaki ya ni,
Noborite mireba
Kemuri tatsu,
Tami-no-kamado mo
Nigiwai ni keri.

From the high roof of my Imperial hall
I gaze upon the city, and behold
The rising smoke from many a lowly cot,
And know that all is well within the land.

—Emperor Nintoku

Tr. by Arthur Lloyd

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Wada, by the way, is the chief poetry in which the Japanese people from ... have been accustomed to express their thoughts. There is now certainly a revival of interest in ... and Mr. Ryan has ... The number of the ... two thousand, and many of them are found in the ... Personal ... made the reader better acquainted with the personality, his love of peace, ... humanity. His individuality as a writer. One of his poems runs,

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

I ... that ... of ... of the ... of the ... ...

THE FESTIVAL POEM

PART I

THE IMPERIAL POEM PARTY

THE annual poem competition was held this year on January 18th in the Phoenix room of the Palace and was honored by the presence of H. I. M. the Empress, and H. I. H. the Prince Regent.

For the first time foreigners were invited, and Mrs. Charles Burnett has written an interesting description of the occasion. H. E. the American ambassador, made an eloquent contribution in the shape of a peace poem. The participation of foreigners gave a more international aspect to the happy occasion.

The subject this year was "Kyokko Nami wo Terasu," "The rising sun shining on the waves of the sea."

The poem prepared for the occasion by H.I.M. the Empress may be translated thus:

The bright sun rising over the tranquil sea
Appears to us a cheering symbol of the Peace
Now coming to the Nations of the Earth.

The poem of the Prince Regent has already been reproduced in the pages of *The Japan Magazine*.

Mrs. Burnett, an adept in writing Japanese poems, sent this:

Asahikage nami wo terashite Kamiya
Oyashima hikari wo yomo ni Okuran.

As from Old Japan the rays of the sun shine upon the whole expanse of the ocean, so may the Light of God illumine every land!

Viscount Makino, Minister of the Imperial Household, Mr. Sekiya, Vice-Minister, Viscount Iriye, Chief of the Imperial Poetry Bureau, and Count Ogimachi, with other court officials, were present. The order of procedure was to read all the selected poems, from the least to the greatest, in the presence of the Imperial guests, and finally the poem of H.I.M. the Empress and H.I.H. the Prince Regent, just before adjournment.

The poem by Viscount Makino was something like this:

The tranquil aspect of the morning sun shining on the sea—
Would it were a true picture of the nations of the Earth,
And of their peace-loving hearts!

Viscountess Etsuko Makino wrote:

Sparkling under the rays of yonder rising sun,
The golden ripples are gently washing the shore.

Of the 25,000 poems sent in, thirteen were selected as the best.

The poem by a masseur named Yosai Karigane, was one of these:

Our August Lord may perchance now be gazing
On the gleaming waves of the broad Hayama sea
Under the bright rays of the rising sun.

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Note: The Emperor was spending the winter at Hayama, as usual.

The idea of Kyushichiro Kushibiki of Ise, may be thus expressed:

Compared with the magnificence of the sun rising in the Eastern heavens even the boundless expanse of the ocean appears limited and inadequate.

Madame Riki Tsugaru, mother of Baron Tsugaru, wrote something like this:

As the sun rises high in the heavens
The whole expanse of the sea becomes a blaze of light.

Mr. Yoshio Hayashi, of Wakayama prefecture, contributed a dainty sunrise scene:

Shimanaka ni,
Mada tomoshibi wa mienagara,
Asahi ni moyuru,
Okitsu-shiranami.

In the shadow of the island, the lights of the fishermen's cots are still glimmering,
But out on the open sea the main is ablaze with sunlight.

Madame Hisako Takokura, a Kyoto peeress, wrote:

The rising sun is touching the waves with gold
Just while the seashore folk are bowing reverently in respect for the Ancient Sun Goddess.

Mr. Mitsuru Okazaki, a citizen of Aichi prefecture gave this as his contribution:

Asatsuku hi imashi noborite nanairo no
Nami-no-hana saku Okitsu iwamura.
The early morning sun has set agleam the pile of rocks on yonder islet;
Reflected in the white foam of the surf its beams resemble the rainbow flowers of seven colors in blossom.

Miyoko Kubota of Tokyo sent this pretty conceit!

Like the bright smile of the sea goddess,
The rising sun illumines the tranquil surface of the main."

Tsuneji Okano of Ibaragi prefecture wrote:

Even the dashing billows were calmed,
That the sun's rays unbroken might shine
On the tranquil expanse of the sea.

The interesting features of this year's contest are the increase in the number of poems sent, and the transmission by cable of poems from abroad.

The long poem contributed by H. E. the American Ambassador had reference to the Pacific Conference; It may be condensed into Japanese classical form, as follows:

Asahi-kage, namini aya oru nodokesa wo, Yoni sazuken-to, Kamiya tsutomuru.
The brilliant effect of the morning sun shining over the broad Pacific
Is a symbol of this earth in the coming years,
When the nations shall sing for joy, blest by universal peace.

The Ambassador has been studying Japanese songs and poems ever since his arrival in Japan.

The method of conducting the poem party is somewhat formal: First the chosen reader reads the selected poems, then these are repeated by the professional reciter. The poems of the people receive one recitation, those of the Imperial family two, that of the Empress three, while the Emperor's poem is read five times.

These selected poems are prettily bound in a book, together with many others sent in by the people, and presented to H.I.M. the Emperor.

In studying the origin of this interesting institution, we find it was first initiated on Jan. 17, 1483, or the 15th Year of Bunmei, when Gotsuchi was Emperor. Even before this, on March 4, 1377,

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Note: The Emperor was spending the winter at Hayama, as usual.

The idea of Kyoshi-in Ki's birth of [illegible] may be thus expressed:

Compared with the magnificence of the sun rising in the Eastern ocean even the boundless expanse of the ocean appears limited and inadequate.

Madame Rifu Tsugaru, mother of Baron Tsugaru, wrote something like this:

As the sun rises bright in the heaven
The whole expanse of the sea becomes
a blaze of light.

Mr. Yoshio Hayashi, of Mr. Hayama predecture, contributed a fifty syllable verse:

Shinanuka ni,
Hachi tomoshibi wa mina yuru,
Asahi ni mi yoru,
Oshita shiranami.

In the shadow of the island, the
lights of the fishermen's cots are still
glimmering,
But out on the open sea the main is
ablaze with sunlight.

Madame Hisako Takahara, a Kyoto poetess, wrote:

The rising sun is tinging the waves
with gold
Just while the seabove [illegible] are
bowing reverently in respect for the
Ancient Sun Goddess.

Mr. Mikuni Okazaki, a citizen of Akita predecture gave this as his contribution:

Asayaku bi imashi noborite mainoru
Izumi-no-kuni ashin Oshi-n iwamura.
The early morning sun has set
aglow the pile of rocks on yonder
islet;
Reflected in the well like form of the surf
its beams resemble the rainbow
flowers of seven colors in blow'm.

Miyoko Kubota of Tokyo sent this pretty conceit:

Like the bright scale of the sea-gods'
The rising sun flashes the tinged
surface of the waves."

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such a party was held, but this was only part of the New Year's ceremonies, as we may see from the date. In 1483 it was made a court institution and has been continued ever since, but in the reign of Emperor Komei the date was changed to Jan 24th. In the Meiji Era this poem contest was first held in the Imperial Palace, on Jan. 24, 1870. In 1889 Phoenix Hall was designated as the place of assembly, and the date Jan. 18 was fixed.

This institution has gradually become more and more democratic in regard to the participants. At first only the Imperial family, peers and the highest officials contributed poems, but from 1872 government officials, even including the clerical staff, were permitted to participate, and in 1874, the competition was opened to the public, and later the binding and presentation of all the poems contributed was inaugurated.

In 1879 it was decided that the best poems should be selected and read before the Emperor, and also that the subject for the contest should be published in November of the preceding year, so that those residing at a distance might have ample time to prepare.

The enthusiastic words of Mrs. Burnett, the first foreigner to attend this peculiarly Japanese function, have already been given in the columns of this Magazine. She said she felt as if floating in etherial regions, so poetic and enchanting was the atmosphere.

This institution is indeed one of the most interesting of the ceremonies held in the Imperial Palace, as the Sovereign is pleased to join with his people in selecting a subject, in composing poems, and in listening to the rendition of those selected as the best. The honor of having a poem chosen as superior is considered a great one by the people; even though no material reward accompanies this honor, yet all eagerly vie in doing their best to win the distinction. We doubt whether any other nation has anything resembling this unique institution, or whether there is any other nation in which all the people compose poems. How is it that such a refined people have been called warlike? Surely those who designate us thus are obsessed by some mistaken idea as to our characteristics.

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THE ACME OF ASIAN MUSIC CONSERVED IN KOREA

By HISAO TANABE

In "America-Japan"

THE greatest development of Asian music, and also its oldest Far Eastern forms have been conserved in the Yi household, formerly the Royal House of Korea. This classical music is widely different from the popular Korean music of today. The Imperial Japanese court music called "Gagaku" represents only a small part of the grand Chinese-Korean art, while China has lost it almost entirely. And yet the ancient Chinese civilization gave birth to this greatest form of Asian music long before the time of Confucius, who flourished in the fifth century B. C. The Sage encouraged music as one of the six accomplishments for gentlemen, *i. e.* the governing class, the six being in the order of importance, ceremonials, music, archery, horsemanship, literature and mathematics. Tradition has it that a Chinese refugee, who fled to Korea as early as the time of the rise of the great Chou dynasty in the twelfth century B. C., introduced Chinese music into the country of his adoption. But as "Korea" in those days meant vaguely a region to the northwest of the Yalu river, and later extended to the borders of the Chili Province, we can easily understand how it happened that the great Chinese music developed in the Chou period came to be more carefully conserved, elaborated and improved in a region remote from the destructive influences so frequently in evidence in China. The illustrious Chinese civilization of the seventh century A. D. under the Tang dynasty, however, still retained a good deal of this art. It was then that the classical music was adopted by the Japanese court, but itwas not until after the Yi dynasty of Korea was established in 1393 that this ancient music was restored and developed by Korean court musicians working quite independently.

This Chinese music is essentially Asian. The Chinese guitar or viol, which is called *biwa* in Japanese, was an ancient Bactrian instrument. A bamboo flute, the Japanese *shaku-hachi*, and the Chinese flageolet, *hichi-riki* in Japanese, which were in use during the Han dynasty, *i.e.* immediately before and after the beginning of the Christian Era, came from India and Scythia respectively. The Chinese lute or harpsichord, which became a thirteen-stringed instrument called *koto* in Japan, must have originated among ancient Chinese. Thus the music of China once represented the music not only of ancient Asia, but also of the old world in general, as European music is now the

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THE ACME OF ASIAN MUSIC CONSERVED IN KOREA

By HISAO TANABE

In "Ongakugaku"

THE greatest development of Asian music, and also its oldest Far Eastern forms have been preserved in the Yi Dynasty (founded by the Royal House of Korea). This classical music is widely different from the popular Korean music of today. The Japanese count music is called "Gagaku" and only a small part of the ancient Chinese-Korean music, while China has lost it almost entirely. And yet the ancient Chinese civilization which is the greatest form of Asian music long before the time of Confucius, who flourished in the fifth century B. C. The Sage encouraged music as one of the six accomplishments for gentlemen, i. e. the governing class, the six being in the order of importance, ceremonial music, archery, horsemanship, literature and mathematics. Tradition has it that a Chinese refugee, who fled to Korea as early as the time of [illegible] Dynasty, Chou dynasty in the twelfth century B. C., introduced Chinese music into the country of his adoption. But as "Koran" in these days means merely a region to the northeast of the Yalu river and later extended to cover the whole of the Chi'i Dynasty, we can easily understand how it happened that the great Chinese music developed in the

Chou period came to be [illegible] cally connected, disjointed and [illegible] pressed in a regular manner from the [illegible] ... is also so frequently [illegible] ... Confucius. The ill-[illegible] ... Yüeh in the [illegible] ... of the [illegible] ... Tang dynasty, however, [illegible] ... good deal of this art. It was [illegible] ... that classical music was [illegible] ... Japanese court, but [illegible] ... the Yi dynasty of Korea was established in 1393 and this ancient music was [illegible] ... to and [illegible] by Korean court musicians working [illegible] ... Asian. The Chinese music is [illegible] ... which is called Yü in Japanese, was an ancient Indian instrument. A hundred flute, the Japanese Shakuhachi and the Chinese Ti-tzu, Korean Chek in Japanese, which were in use during the Han [illegible] ... [illegible] ... [illegible] ...

music of the modern world. [illegible] Persian court, with its [illegible] and [illegible] of this [illegible] to [illegible] it [illegible] of [illegible] it [illegible] [illegible] [illegible] ex[illegible] in the rest [illegible]. My d[illegible] question is due to the K[illegible] Shrine [illegible] [illegible] Ikuta [illegible] [illegible] Nara, to the [illegible] of Ise [illegible] Hie [illegible] [illegible] [illegible]

music of the modern world. Even the Korean court, which became the sole custodian of this great art, has had to leave it to gradual decay during centuries of political and financial difficulties, so that it is feared that the music itself and what now remains of a once remarkable Eastern orchestra are both doomed to extinction in the near future. My deepest gratitude is therefore due to the Keimei-Kwai Foundation for Scientific Research (endowed by Mr. Tetsuma Akahoshi), to the officials of His Highness Prince Yi's household, and to the Japanese Government-General at Seoul, all of whom this last spring in every possible way facilitated my investigations. Since my return to Tokyo, the results of my field study have been made public by lectures and magazine articles with a view to arousing general interest in the matter of the restoration and conservation of this remarkable Asian music. The object of the following remarks is to describe briefly the nature and composition of this music and its relation to Japanese instruments and music.

The court music handed down from generation to generation in the ruling house of Korea falls into two categories, namely: the classical, religious or semi-religious part of court ceremonies and the more popular music used at state banquets. This latter is quite distinct from the popular music of the people outside the court. The classical music of our Imperial court was originally derived from the ancient Chinese music of the second category, although the surviving Korean court musicians claim (without any scientific foundation for so doing) that all the popular music of the Korean court originated from Korean sources. A third category, the ancient military music, is also described in the Korean literature on court music but it is entirely out of use now. If we apply the epithet *profane* to the music of the second category, the first category may be designated as *sacred* music, for it contains two kinds of religious music: the first is used in worshipping the royal ancestors, while the second is used in worshipping the Sage Confucius. All other forms of the classical Chinese music, it seems, have become extinct, even in Korea. Ancestor worship takes place four times a year, while the Confucian festival is held twice every year. On both occasions "military" and "civil" dances are performed to different classical airs, but this military dance is in no way related to the obsolete military music. These dances were originally rendered by sixty-four dancers, eight rows of eight dancers each: they are now performed by thirty-six dancers in six rows. In the military dance for ancestor worship drawn swords are held by the dancers, while an axe and a shield are held by each dancer in the military dance at the semi-annual Confucian festival. On both occasions a civil dance is rendered by dancers with a flute in one hand and plumes in the other.

The classical or sacred music itself is subdivided into two groups according to the places where it is rendered. One orchestra was placed "under the eaves" inside the main gate of the Palace or the Temple, and the other performed in the Palace or Temple "after an ascent of the steps." In both, however, the variety of instruments used and the number of musicians are nearly the same. Among the instruments used, there are some

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very rare primitive Chinese forms which are now found nowhere outside the Korean court. The musicians are organized into two separate bands, which originally consisted of more than one hundred men each. Now the number does not much exceed twenty and they have to change their seats going from one place to another even in the midst of an imposing ceremony. The minimum number of musicians required to make up two separate bands would be one hundred and twenty. Of musical instruments there are altogether fifty-one varieties used for classical pieces (twenty-four for popular pieces) by the court band of Korea. According to the ancient Chinese classification, these instruments can be arranged under eight heads, namely :—seven varieties of *metal* instruments, two varieties of *stone* instruments, seven varieties of *stringed* instruments, nine varieties of *bamboo* instruments, three varieties of *gourd* instruments, two varieties of *earthen* instruments, sixteen varieties of *leather* instruments, and five varieties of *wooden* instruments. One of the most curious of these instruments bears the Chinese name *king*. It is represented in Korea by sixteen big slabs of stone arranged in accordance with the musical scale and beaten with a plectrum of horn. This and some other instruments can be heard from a great distance, so that the ancient Chinese had to invent a special instrument for the purpose of stopping the band. This is a wooden instrument carved in the shape of a large recumbent tiger, with twenty-seven notches along its back. When a rod is rapidly drawn over it, a tremendous hissing sound ensues which is the signal for the other instruments to stop. It is called *yu* in Chinese and the character for it signifies "to stop the music."

To start the band another ancient instrument is used. It is called *chuh* in Chinese and is made like a tub with a handle in the middle. One of the earthen instruments, known as *huen* in Chinese, is shaped like a big egg-shell with six or eight holes; it makes a whistling sound when blown through the apex. But a large majority of the fifty-one varieties are bells and gongs (metal,) lutes and guitars (stringed), flutes and reed-organs (bamboo) and variously sized and shaped drums (leather). In contrast with the Chinese origin of the instruments used for the religious court music, however, most of those used for the popular court music are either Korean in origin or are what the ancient Chinese called "barbarian instruments" which they had derived from neighboring foreign states. Even similar instruments bear quite different names, while no gourd instrument is found among the twenty-four varieties of the popular court instruments. Prince Yi's court, moreover, does not at present use more than two-thirds of the seventy-five varieties of instruments mentioned above. The compositions for the religious band, in like manner, are mostly classical Chinese pieces or improved Korean forms of them, introducing alterations or restorations. Compositions for the popular band are, however, a mixture of genuine Chinese pieces and very old or comparatively modern pieces. All the arts of peace were sedulously cultivated and encouraged by the Yi rulers, especially in the first part of their sway which lasted for some five hundred years, so that the vulgar or voluptuous music of the dynasty immediately preceding has greatly disap-

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peared. The foundations of the restored and conserved court music of Korea were laid in the first half of the fifteenth century, and the greatest Korean treatises on music appeared in the second half of the same century. Soon afterwards a licentious king came into power, and court dancers began to vitiate the hitherto refined popular music.

The female court dancers were called "official singers," but instead of singing, which was done by men even in the popular court music, they only danced. The origin of this institution is said to be that the Emperor Wu of the great Han dynasty in China began the practice of getting women into his camps to entertain the soldiers while away from their families. It was introduced into the Korean court very early in its history, and survived the protests and exhortations of faithful subjects for many centuries. Only recently have financial difficulties finally put an end to it. Something of the costumes and the dances of the court dancers are now represented by the *Kiisang* girls, who are nearer to the Japanese *geisha* than to any respectable class. The Korean court danseuse, even at the height of royal patronage, had no recognized place in the bureau of music; she belonged to the medical office of the royal household, apparently in the nominal capacity of a sick nurse. If one pays a visit to the bureau of music in Prince Yi's palace, there one will still notice large shelves on which various drugs are arranged, as if to tell the visitor the historical relationship of the two institutions. When some popular court dances were given for my benefit, therefore, the only surviving expert dancer had to coach a number of *Kiisang* girls for the particular pieces chosen. This old dancer also trained a number of ex-dancers, who had been dismissed from the court and had largely forgotten their once professed art, to dance with those still retained for court functions.

Much of the ancient Chinese-Korean court music of this popular category, as has been already pointed out, came to the Imperial court of Japan between the time of the Empress Suiko and the early years of the Imperial regime at Nara, which was the capital up to 710 A. D. A distinguishing feature of this ancient peculiar music was the preponderance of stringed instruments of the lute, dulcimer, and guitar types. Among them we may find the originals, or what seem to be such, of our thirteen-stringed *koto* or four-stringed *biwa*. Specimens of many of those obsolete instruments are kept in the Shoso-in and other museums and shrines at Nara and Kyoto. Almost all of what we call Japanese instruments seem really to have been brought over from Korea, China and other neighboring countries. Only, big or heavy instruments could not be reproduced or brought here, evidently from difficulties of transportation or through scarcity of materials such as the proper stone and metal. This may have been the reason why the more imposing religious music was not copied by our ancestors. Two kinds of dancing masks were also introduced into Japan in those early days from Korea and China. A Korean mask is used in what is known as the Korean dance in our Imperial court. It is an ordinary mask covering the face. The other kind of mask covers the entire head and face and is found in common use in India, Tibet and central Asia. The dances with large masks of this

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kind, therefore, presumably originated outside China or Korea. The opening dance to a theatrical performance, which we call *Sanbaso* in Japanese but which is now very seldom given on our stage, closely resembles a Korean court dance credited by the peninsular people to a northern tribe, not to ancient China.

Another point to be noted is that some of our dances, whether of Chinese or of Korean origin, are rendered without singing passages. This strange omission becomes intelligible only when we realize the fact that while their originals have accompanying words to sing, our ancestors could neither translate nor imitate the strange tongue. To interpret rightly what we have learnt from Chinese and Korean musicians or to restore it in its early fulness, further scientific study of the court music of Prince Yi's house is urgently needed. Such a study, furthermore, may result in conserving a great ancient art for demonstration to people of the present day.

THE EVENING HOUR

(Kamakura period—Regent Yokyoku)

Thinking of you,
Watching the Evening Sky where you must be,
If people turn their heads and question me,
What shall my answer be?

—Tr. by Mme. Yukio Ozaki in "Freeman."

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kind, therefore, pre[illegible] ordained
[illegible] Chair or Sovereign [illegible]
dance to a theatrical p[illegible], which
we call Sandaro in Japan [illegible]
now very seldom given on [illegible],
closely resembles a Korean court dance
credited by the Peninsular [illegible]
notorious to, not to [illegible].

Another point to be noted is that
some of our customs, whether of China
or of Korean origin, are [illegible]
without signifying purposes. This strange
omission becomes [illegible] when

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THE RED CROSS SOCIETY OF JAPAN

Report from Saghalien

Special Relief Corps, Alexandrovsk, December, 1921.

Number of in-patients: old 81, new 227, total...	308
No. Days' sickness	2,834
„ Recovered	148
„ Transferred	1
„ Emergency cases...	103
„ Remaining	56

Of the total 308, foreigners were 44, number treated in woman's hospital 1,331.

December 8. Our relief corps has received various articles from the Department of War and memento bags for distribution from the consolation messengers of the Japanese Y.M.C.A. The temperature (Celsius) during December was as follows:

Maximum 12°5 below zero. } average
Minimum 20°2 „ „ } 15°4

Report from Vladivostok

Special Relief Corps, Vladivostok Military Hospital, January, 1922.

Number of in-patients: old 26, new 66, total	92
No. Recovered	18
„ Transferred	8
„ Emergency cases...	4
„ Remaining	62

Number of in-patients in the free dispensary: old 1, recovered and retired.

Nikolsk Hospital.

No. in-patients: old 8, new 10, total...	18
No. Recovered	3
„ Transferred	6
„ Emergency cases...	2
„ Remaining	7

At the Free Dispensary:

No. out-patients: old 153, new 279, total...	432
No. Days' sickness	2,631
„ In-patients: old 1, new 3, total	4
„ Days' sickness	87
„ Recovered	287
„ Deaths	1
„ Emergency cases...	35
„ Remaining	116

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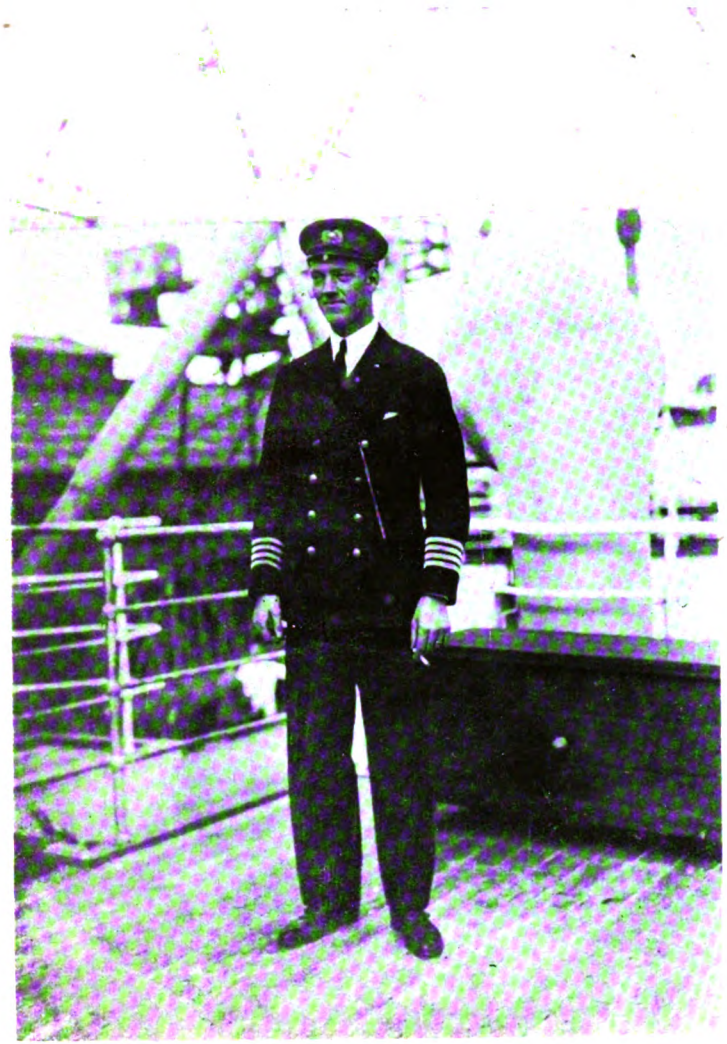
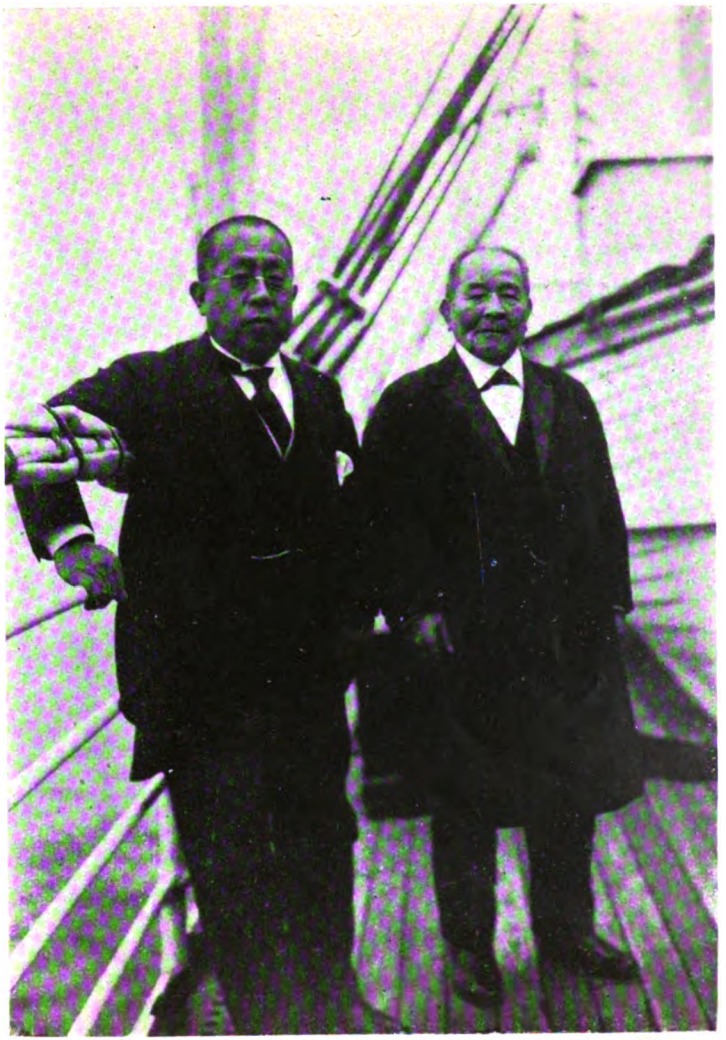


Danish Prince Captain Arrives in Japan



Prince Tokugawa and Viscount Shibusawa
Arriving in Japan From the Washington Conferenc

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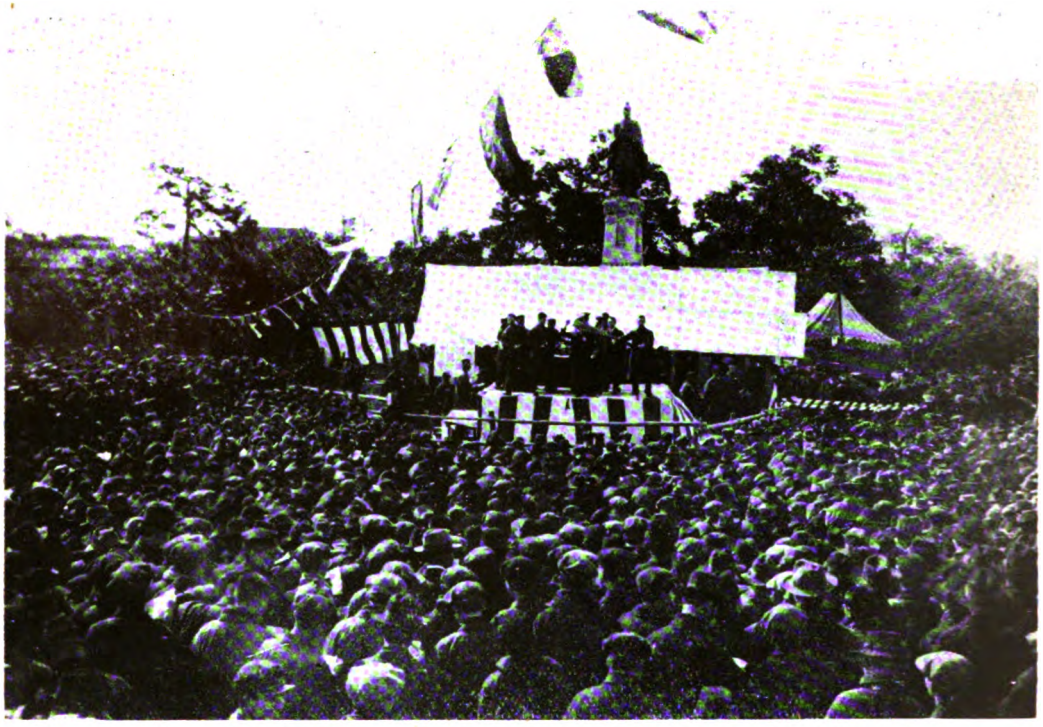

Mass Meeting for Universal Suffrage at Shiba Park, Tokyo

The Tokyo Peace Exhibition, Uyeno Park, Tokyo

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THE TOKYO PEACE EXHIBITION

EXPONENTS of "Peace on Earth Good Will Towards All Men" were undismayed this morning by the Mars-like attitude of the Weather Man who attempted to show his disapproval of all things unwarlike by threatening rain when the official opening of the Peace Exposition at Uyeno Park took place. The programme was carried out, H.I.H. Prince Kan-in was inaugurated as Honorary President, and the entire affair was a complete success.

Early in the morning the many guests who had been invited to the official ceremonies assembled at the Park and awaited the arrival of the Prince and his suite. The skies were overcast, the winds chill and there were intermittent showers of rain, but the company was a merry one, united in a mutual feeling of good fellowship and took little account of the scowling elements. The common attitude seemed to be that Peace is not to be lightly won for the world and that the endurance of slight physical discomfort was a cheap enough price to pay for the privilege of giving it moral support.

When the formalities were over, the speeches made and felicitations exchanged, the company adjourned to the Reception Hall where a tiffin was served.

At one o'clock the morning ceremonies were finished and most of the guests adjourned to their homes.

An hour later the gates were thrown open to the public. That enthusiasm over the Exposition is not confined to officialdom, Japanese and foreign, was indicated by the throng of people which flocked through the gates to view the really splendid exhibits which make up the Fair. Despite the fact that the Fair is still incomplete it had so far progressed this morning that those who saw its condition a few days ago were amazed at the rapidity with which it had been whipped into shape for the Opening Day. It is safe to predict that the time will be brief before it reaches the final stages of completion.

And, in the meantime, visitors to the Exhibition are given an additional incentive to repeated visits to see "what's new to-day."

The main center of the Exposition is the pretty little lake, in the center of which is a famous shrine to Benten, now completely overshadowed by clustering teahouses, a hangar for the hydroplanes, which never leave the surface of the water, and gaudy advertisements of beer and other daily necessities. On the farthest side of the lake from the entrance cluster the principal and most artistic structures, the majority being of typical Oriental architecture, but including some ornate modern halls.

From here, around the lake, runs a wide promenade, lined on the shore side with buildings of many kinds, almost each

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THE TOKYO TRADE EXHIBITION

ore being an article much sold, with
ure vases and lamps. Here and there
dlery lamps in wooden frames
ur rickshaw lamps, about
but [illegible]
with do-zes and a score of other
where money can be spent.

Back in the park, beyond the Z[illegible]
mmy exhibition buildings, [illegible]
space and light are lacking. The
exposition covers a big s[illegible]
be seen in its [illegible]
[illegible]
ur copies with [illegible]

The Metropolitan [illegible]
ing an on-[illegible]
on the pre[illegible]
with [illegible]
Baron and the [illegible]
in [illegible]
ve [illegible].

So [illegible] with the [illegible]
Japan. Every picture [illegible]
in [illegible]
of [illegible]
of the main [illegible]
[illegible]
the exposition [illegible]
[illegible]

THE PEACE EXPOSITION

The Peace Exposition, which has been in course of [illegible] and preparation for [illegible], is formally opened in Portland, Oregon, March 15. There is the usual call for [illegible], with the general public excluded, for *why* only the official mind can fashion, but the grounds are to be open to all after to-day. Foreign visitors are going to be surprised [illegible] and beauty of the Exposition [illegible] the progress of [illegible] have been [illegible]. Nothing has been quite [illegible] arranged as the publicity [illegible] exposition plan[illegible], especially as regards letting that section of the world [illegible] not read the Japanese [illegible] know that an exposition [illegible]. Even the Japanese papers [illegible] and like actual information will be necessary [illegible] that it will fall so far as advertising [illegible] goes for export is concerned [illegible] more than certain. The exposition directors have not been told, apparently, that [illegible] the days of a terrific [illegible].

IMAGES OF LILY

The cold evening wind is [illegible] with [illegible] scent
[illegible]
The [illegible]

[illegible]
And [illegible]

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

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one being an architectural oddity, with unexpected humps in roofs and extraordinary bumps in walls. These include the machinery halls, electrical exhibit buildings and other educational displays, with dozens and dozens of other places where money can be spent.

Back in the park, beyond the Zoo, are many other exposition buildings, built for space and light and not beauty. The exposition covers a big space and cannot be seen in its entirety short of three or four days visits.

The Metropolitan Police are establishing an enquiry office for foreign visitors on the grounds and the peace officers will co-operate with the Japan Tourist Bureau and the Tokyo Y.M.C.A. in assisting non-Japanese speaking visitors.

Simultaneously with the opening of the Exposition, every picture postcard shop in Tokyo bloomed out with vast displays of photographs of the buildings and some of the main exhibits. These are official, being prepared under the authority of the exposition committee.—*The Japan Times and Mail.*

THE PEACE EXPOSITION

The Peace Exposition, which has been in course of planning and preparation for two years, is being formally opened in Uyeno Park to-day, March 11th. There is the usual official powwow at first, with the general public excluded, for why only the official mind can fathom, but the grounds are to be open to all after to-day. Foreign visitors are going to be surprised at the extent and beauty of the Exposition, of the progress of which they have heard but little. Nothing has been quite so woefully mismanaged as the publicity part of the exposition planning, especially as regards letting that section of the world which does not read the Japanese vernacular papers know that an exposition is to be held. Even the Japanese papers of Tokyo have had little actual information regarding the big fair. That the exposition will be successful appears certain, but that it will fail so far as advertising Japanese goods for export is concerned seems more than certain. The exposition directors have not been told, apparently, that this the age of advertising.—*Editorial, Japan Times & Mail.*

IMAGES OF LIFE

The cold spring wind is fragrant with the scent
Of the first flowering plum, and as it blows,
The fragrance lingers in my garment's folds.

The world's dream, a cherry flower that blows,
And sheds its p tal-snow and is no more.

Spring verges on to summer, and the bloom
That p'eased my eye in April is no more.

At midnight, when the glistering drop of dew
Shines on the lotus-petal, thou mayest see
The moon's bright face reflected wholly there.

—Minamoto Sanetomo
Tr. by Arthur Lloyd

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LEADING BACKWARD PEOPLES

THE Chicago *Tribune* is a keen critic of Japanese policy on the Asian mainland and, from time to time, has had considerable to say regarding the movement for independence among a faction of the Koreans. Recently Senator McCormick, who is very close to the *Tribune*, headed a committee of investigation into Haiti, from whence had come reports of American atrocities, committed against the Haitians by American Marines. Senator McCormick's report, just presented to the Senate, recommends a continuation of American occupation of Haiti, for the good of that country, which is "enjoying an administration such as it never has had before in its history."

The *Tribune*, in its editorial columns, backs up the finding of Senator McCormick, its editorial being quoted below. Now, with but scant alteration, the editorial justifying American occupation and American actions in Haiti can be made to fit the case of Japan's occupation of Korea, something the *Tribune* will undoubtedly learn some day. Below is reprinted the *Tribune* article; beside it is the same editorial made to fit the Korean case. How parallel they are!

America in Haiti

The senate committee sent to Haiti to report at first hand on conditions there will recommend that we remain in control. Common sense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Haiti when we intervened in 1915 and thereafter. It is a rough country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protection and abuse men who, in peril of their lives and under heavy

Japan in Korea

Investigators who have seen conditions in Korea at first hand rarely fail to recommend that Japan remain in control. Commonsense will support that decision, although the sentimentalists who are all for turning over backward peoples in the name of freedom to the oppression of native rulers or the chaos of native ignorance will put up the usual outcry.

We don't doubt that there was rough work in Korea in suppressing the independence outbreak and thereafter. It is a backward country. Mistakes were made doubtless and perhaps men lost their heads. One of the easiest things in the world is to get up a meeting in a steam-heated hall under police protec-

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LEADING MACHINERY

EDITORIALS

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responsibility, fail to show the self-restraint their critics demand.

Senator McCormick indeed urges that officers and civil officials to carry on our work in Haiti should be chosen with care as to temperament, tact, and tendency to sympathize with Haitian susceptibilities, and it should be quite possible to find such men. But the United States should not for a moment consider withdrawing from Haiti which has been during its whole history a turbulent and unprogressive country and would lapse into its former conditions soon after our restraining hands were withdrawn.

The people are 98 percent illiterate, the region is without proper communications, roads and even trails being few, and though its resources are rich, the people have not been capable of developing them. The assumption that they are fit for self-rule is belied by the four centuries since the discovery of the island by Columbus.

Our chief national interest in Haitian affairs, however, is to keep Haiti from falling into the hands of another power. Haitian "independence" would mean foreign loans, bankruptcy, intervention, unless we prevented intervention. There is no sense in waiting for that. Since we must always protect Haiti, common sense urges us to prevent her from making trouble. To wait until the inevitable, traditional course of Haitian politics had involved us in difficulties with a foreign power or under the form of independence had placed Haiti in the hands of a foreign power would be stupid indeed.

The island, divided between Haiti and Santo Domingo, is an important strategic point. Mole St. Nicholas at the northwest corner commands the passage

tion and abuse men who, in peril of their lives and under heavy responsibility, fail to show the self-restraint their critics demand.

Governor General Saito indeed urges that officers and civil officials to carry on Japan's work in Korea should be chosen with care as to temperament, tact, and tendency to sympathize with Korean susceptibilities, and it should be quite possible to find such men. But Japan should not for a moment consider restoring independence to Korean which country during its whole history has been unprogressive and would lapse into the condition in which Japan found it once Japan's restraining hand is withdrawn.

The people then were ninety percent illiterate, the country was without proper communications, roads and even trails being very bad, and, though its resources are rich, the people were not capable of developing them. The assumption that they are fit to rule themselves is belied by the centuries of misrule their nominal Korean rulers gave them.

Japan's chief interest in Korea, was to keep Korea from falling into the hands of another Power. Korean self-rule further meant foreign bribes, bankruptcy, intrigue and annexation by Russia, which Japan prevented. There was no sense waiting further for it. Since Japan must always protect Korea, commonsense urged Japan to prevent Korea from making trouble. To wait until the inevitable, traditional course of Korean politics had again involved Japan in difficulties, or until an independent Korea had been absorbed by another Power, would have been stupid.

The Korean peninsula is an important strategic point. From Korean ports an invasion of Japan could be attempted

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between that island and Cuba and the route to Jamaica. In hostile hands it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our restraint and direction it is possible that the whole island may be brought to higher standards, taxes will go to construction and not to graft, foreign borrowing will be curbed, education can begin, and the peace preserved.

again, as was twice done before. In hostile hands, Korea would close the entrance to the Sea of Japan and the routes to China. Japan could not afford to have it in weak or unfriendly keeping. Under Japanese direction the land can be brought to higher standards, taxes are now honestly collected and spent, foreign bribery is stopped, education has been vastly extended and peace has been preserved.—*The Japan Times & Mail.*

Little Songs From Seoul

By Lilian Miller

I.—The Three-Foot Bamboo Pipe

If you should smoke a three-foot bamboo pipe,
Would it increase
Inch by sweet inch, and puff by long slow puff,
The soft contentment of a smoke, rebuff
All care and worry, change them to a ripe
And mellow peace?

If this is true, ah, then I understand
Why in this wide grey wall-encircled land,
Wherever you can go and all the while
The old men smile and smile!

II.—Three Minutes: A Kaleidoscope

Down the grey road
A black bull ambles underneath a load
Of young green pines;
His master is in white
With vivid turquoise lines
Close-binding wrist and sock.
From a side-alley comes a slender maid
With swinging step, high on her head a crock
Dun-colored, and her skirt of palest jade.
Blue trousers dash across the light
On some gay lad; from out a doorway peeps
A cherry skirt; and lying just within,
Stretched on a sunny pile of yellow straw,
A baby in a purple jacket sleeps:
All this my eyes in three short minutes saw!

The Japan Advertiser.

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between that island and Cuba and the route to Jamaica. In losing Manila it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our present administration it is not possible that the whole island may be kept in a higher standard; but it will go to ... anarchy will be curbed, direction ... and the peace preserved.

again, as was done before. In hostile hands Korea would close the entrance to the Sea of Japan and the ports to China. Japan could not afford to have Korea weak or unfriendly to ship. Under ... Japan could ... Korea ... through ... Korea ... peace ... preserved. — The Japan Times Weekly.

Little Songs From Seoul

By Lilian Miller

I.—The Three-Foot Damsel to Pipe

If you should smoke a three-foot Lungco pipe,
Would it increase
Inch by sweet inch, and puff by long slow puff,
The soft contentment of a sunrise, refluent
Ah! care and worry, chagrin flown to a ripe
And mellow peace?

If this is true, ah, then I understand
Why in this wide grey world unclouded Ian,
Wherever you can go and all the while
The old moon smile and smile!

II.—Three Flirtses: A Kaleidoscope

Down the gay road
A black bull snakes and hoofs a load
Of vermilion pots;
His master is in white
With vivid tufts for fires
Overbridging wrist and elbow,
From a sidestalley comes a shabby maid
With swinging step, high on her head a stack
Sun-colored, and her slip of red at pace.
Blue tassels dash across the light
On swift gay feet, to run out a doorway perhaps
A dowry saint; and plume just within
Studded on a sunny pile of yellow straw,
A lady in a purple jacket sleeps:
All this my eyes in three short minutes saw!

The Japan Advertiser.

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FROM THE JAPANESE

TEES

Part of a royal house

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between that island and Cuba and the route to America. In losing lands it would blanket Porto Rico and our route to the canal. We cannot afford to have it in weak or unfriendly keeping. Under our restraint and direction it is possible that the whole island may become a bright standard, for as will go to ... struction and not to grief, freedom to ... ing will be curbed, direction ... and the peace preserved.

again, as was twice done before. In hostile hands, Korea would close the entrance to the Sea of Japan and the routes to China. Japan could not afford to have it in weak or unfriendly keeping. Under Japanese direction the land can be brought to higher standards, taxes are ... by collected and ... ... peaceful and peace has been preserved. — The Japan Times & Mail.

Little Songs From Seoul

By Lilian Miller

I.—The Three-Foot Bamboo Pipe

If you should smoke a three-foot bamboo pipe,
Would it increase
Inch by sweet inch, and puff by long slow puff,
The salt contentment of a smoke, refined
All cure and worry, change it then to a pipe
And mellow peace?

If this is true, ah, then I understand
Why in this wide grey walled old land,
Wherever you can go and all the while
The old men smile and smile!

II.—Three Pictures: A Kaleidoscope

Down the grey road
A black bull ambles with a load
Of wood so green
His master is in white
With vivid strips for sins
Close-binding wrist and ankle.
From a side alley comes a cloudy maid
With shining sky, high on her head a creel
Sun-colored, and her skirt of red it hides.
Blue trousers dash across the light
On some green hill, lean out a doorway pops
A cherry skirt; and white pot within.
Stretched on a sunny pile of yellow straw,
A baby in a purple jacket sleeps:
All this my eyes in three short minutes saw!

The Japan Advertiser.

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FROM THE JAPANESE

TEPEE

Yedo Museum

The Yedo Museum of Shinto (Shinto is a term only used by foreigners) possesses a model of the Ise and Idzumo shrines.

Ise.—Ise is a city in the province of Ise on "Ansei Inlet," a fine bay on the east coast of Nippon. It is a sacred and historical city, and is famous for its shrine of Tensio Dai Jin, the Sun Goddess, the ancestress of the Mikado's family.

Idzumo.—Idzumo is a province on the north coast of Nippon, and is famous for its shrine of Okuni Nushi No Mikoto, the God of Medicine, Agriculture, and Marriage.

The Ise and Idzumo shrines are the oldest in Japan, and are built entirely of wood, in the primitive style of Japanese architecture, which has undergone little change since the 3rd century.

The Ise shrine was rebuilt every twenty years, and the Idzumo shrine every sixty years, from the 7th century down to the present time.

The Ise shrine is the most sacred of all the shrines in Japan, and is the only one which has been rebuilt every twenty years without fail since the 7th century.

The Japanese have a legend for it, and pay for construction, as the forests of Ise are the property of the Imperial family. This legend to be told to children, consequently to Yamato, will be found, so as not to scatter the moral, at the end.

First came the tea, which was served with cover, the cup resting on a green cake and plate. Then the cover was lifted and the cup placed in a small box of any suitable shape, and the tea drunk or eaten.

The hot water for the tea was in square kettles, usually lacquered and having a long

Tea-room

Tea-kettle

handle. Another pot, similar in shape, but smaller, was used for cleaning the cups. This was a jar for cleaning the odor of incense in a room. The lower bowl held a fire while the upper part held hot water, in which a few cloves were dropped. These absorbed the fumes of the incense, which could be inserted. A few drops of the Japanese wax to burn some combination of the two objects and clear incense and leave the physical which spices were used.

The Tea Ceremony played such an important part in the lives of Japanese that a pottery things on that art. Mr. Hoffmann's collection of the various articles, explained the use of the various articles.

Cha-no-yu was introduced in the middle of the 15th century. It was a school of etiquette and good manners. The ceremony of preparing the tea requires two hours, during which time the guests sit tranquilly in beautiful surroundings. Four words convey the principles of Cha-no-yu; first, peacefulness; second, consideration for others; third, immaculate cleanliness, and, fourth, tranquility.

Four subjects were strictly prohibited in Cha-no-yu conversation, namely: the disasters or fortunes of others; the relationship of son-in-law to father or mother-in-law, which might include family affairs; war, and evil gossip.

The conversation of necessity was abstract, that is, confined to the mind only, and art and the themes naturally had

Last of a Royal House

[illegible] of the sad fate of Kaiulani, the last of Prince Kuhio in Hawaii, for twenty years a picturesque figure at Washington, where he sat as Delegate to Congress from Hawaii, recalls the fact that it was his uncle, King Kalakaua, who was the

FROM THE JAPANESE PRESS

Yokohama Women's Club

The Yokohama Women's Club had a most interesting meeting Feb. 3d at the home of Mr. and Mrs. William Holst.

Mr. Holst gave a most instructive talk on "Ancient Pottery," using pieces from his large and valuable collection as examples and illustrations. Pottery is a hobby and a business with Mr. Holst. He owns and operates a factory for marking porcelains, and has spent fifteen years in making beautiful pieces.

Mr. Holst showed the evolution of porcelain, from the crude pottery made by hand over 3,000 years ago, through the pottery made on a wheel, then with design made by a sharpened stone, and finally to the glazed pottery, with designs in colors, and up to the beautiful old Satsuma, originally a creamy white with little decoration and now the over-decorated and many colored Satsuma.

Satsuma ware was originated by the Prince of that name in the 18th century, exclusively for his own use.

The Japanese made pottery for use and not for ornamentation, as the foreigners use it, therefore most articles were used as food containers, the tea bowl being the most important. This had to be of a certain broad shape, convenient to handle, with edges smooth, so as not to scratch the mouth, while the earthenware kept the tea hot.

Next came the tea holder, a small jar with cover, the only requisites being good color and pleasing shape. Then there was the incense holder, a small box of any artistic shape, whether in the form of man or animal.

The hot water holder was a large square jar of pottery, beautifully coloured and having a lid. Another popular article was a jar for changing the odor of incense in a room. The lower bowl held a fire while the upper part held hot water, in which a few cloves were dropped. These absorbed the fumes of the incense, when fresh could be burned. A favorite game of the Japanese was to burn some combination of the 200 spices used for incense and have the players guess which spices were used.

The Tea Ceremony played such an important part in the lives of Japanese that all pottery hinges on that art. Mr. Holst had a complete Cha-no-yu set and explained the use of the various articles.

Cha-no-yu was introduced in the middle of the 15th century. It was a school of etiquette and good manners. The ceremony of preparing the tea requires two hours, during which time the guests sit tranquilly in beautiful harmonious surroundings. Four words convey the principles of Cha-no-yu; first, peacefulness; second, consideration for others; third, immaculate cleanliness, and, fourth, tranquillity.

Four subjects were strictly prohibited in Cha-no-yu conversation, namely: the treasures or fortunes of others; the relationship of son-in-law to father or mother-in-law, which might include family affairs; war, and evil gossip.

The conversation of necessity was abstract, that is, existed in the mind only, and art and like themes naturally held first place.—*The Japan Times & Mail.*

Last of a Royal House

News of the sudden death in Hawaii of Prince Kuhio Kalanianaole, for twenty years a picturesque figure at Washington, where he sat as Delegate to Congress from Hawaii, recalls the fact that it was his uncle, King Kalakaua, who was the

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first—and as yet the only—crowned head ever to visit Japan. Upon that occasion he proposed a plan to the Imperial Household that, had it been adopted, would have most materially affected the Pacific. That plan was nothing less than an alliance by marriage between the Imperial Family and the Royal Family of Hawaii.

King Kalakaua seriously suggested that his niece, the beautiful Princess Kaiulani, the Heiress to the Hawaiian Throne, should be married to one of the younger Imperial Princes of Japan and that this Japanese Prince should sit later upon the Island Throne as Prince Consort, with his descendants wearing the Crown. The suggestion was politely smiled at in Tokyo, but had it not been, there might today have been a Japanese King, a blood relative of the Emperor of Japan, ruling over the now most strategically and commercially valuable American Territory, the fortifications of which are a matter of concern at the Washington Conference.

Prince Kuhio, known all over America as Prince Cupid, was the last of the recognized Royal House of Hawaii. He leaves no children, while his nephew, son of the late Prince David Kawananakoa, is called a Prince through courtesy only. The dead Prince, in his position as Delegate to Congress and recognized leader of the Hawaiian people, politically and socially, was in a quiet way a friend of the Japanese, as represented by the big Japanese colony in the Islands. In his death the Pacific loses a unique and lovable personality and the Japanese of Hawaii have lost a friend of influence.—*The Japan Times Weekly.*

Asiatic Society Jubilee Banquet

More than two hundred persons celebrated the fiftieth anniversary of the Asiatic Society of Tokyo recently at a dinner given to its members and friends at the Marunouchi Insurance Building, many prominent Americans, British and Japanese being present.

The past year has been an unusually successful one for the society, as was evidenced by the re-election by a unanimous vote of all the officers. H. E. Sir Charles Eliot, the British Ambassador, will continue as President; Dr. A. K. Reischauer and Dr. S. H. Wainright, vice-presidents; and Professor F. P. Purvis, corresponding secretary, it was announced.

After giving a historical review of the society, Sir Charles, in the opening address, declared that the success of the society in its fifty years of friendship and goodwill since its dedication has been due wholly to the initial efforts made by its founders, Sir Ernest Satow and Mr. Basil Hall Chamberlain.

Following the British Ambassador, Professor M. Anesaki of the Tokyo Imperial University, Dr. Sakurai, Dr. C. F. Sweet and Mr. John Struthers spoke briefly.

It was proposed by Miss S. Ballard that greetings be sent to Sir Ernest Satow, who is now retired and living at his home in Devonshire, and to Mr. Basil Hall Chamberlain, who is now in Geneva. It was not definitely decided last night whether the messages would be sent, but it is expected that the officers will shortly consider the proposition. Miss Ballard also expressed a desire to see more women active in the society's work. —*The Japan Times & Mail.*

Akasaka Palace for Royal Visitor

A report published in some of the vernacular papers and translated for the foreign press that the Prince of Wales would be lodged at Prince Kan-in's villa at Odawara and not in Tokyo during his stay here, is denied by the authorities, who state that it has practically been decided to open the Detached Palace at Akasaka for the use of the Royal visitor.

Lecture On Press Of Japan

Mr. G. B. Sansom gave a most amusing as well as instructive talk on "Japanese Periodical Literature" before the members of the Yokohama Musical and Literary Society, in the Gaiety, recently, covering the whole field, from daily newspapers to monthly magazines, and giving his audience some idea of the general topics in each.

Mr. Sansom believes the average foreigner would rather have things appear in a romantic, picturesque light, than to have the truth, which in this subject is

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disease and as yet the only remedy found over to with Japan. Upon this occasion he proposed a plan to the Imperial Household that, had it been adopted, would have most materially assisted the Pacific. That plan was nothing less than an alliance by marriage between the Imperial Family and the Royal Family of Hawaii.

King Kalakaua seriously suggested that his niece, the beautiful Princess Kaiulani, the fiancee to the Hawaiian Throne, should be married to one of the younger Imperial Princes of Japan and that this Japanese Prince should sit upon the island Throne as Prince Consort, with his dear palace working the Crown. The suggestion was politely smiled at in Tokyo, but had it not been, there might today have been a Japanese King, a blood relative of the Emperor of Japan, ruling over the most strategically and commercially valuable American Territory, the fortifications of which are a matter of concern at the Washington Conference.

Prince Kalilo, known all over Hawaii as Prince Cupid, was the last of the recognized Royal House of Hawaii. He loves no children, while his nephew, son of the late Prince David Kawananakoa, is called a Prince through courtesy only. The dead Prince, in his position to Queen to Congress and two-pinch leader of the Hawaiian people, politically and socially, was in a quite way a rival of the Japanese, as represented by the Japanese colony in the Islands. Likewise the Pacific Ocean is a unique and lovable personality and the Japanese have lost a friend of fellowship.—*The Japan Times Mail, July.*

A Polite Society Have Urged Japanese

More than two hundred persons collected in the Polish anniversary of the Polite Society of Tokyo assembled at a dinner given to its guests and friends at the Nanyo-kwan in Ueno Park, many persons at Yamashiro, Shiba and [illegible]

The most important [illegible] the Polish Society, as was [illegible] by the reception by a [illegible] from each of all the others. H. E. Mr. [illegible], the Polish Ambassador, will continue as the Imperial Diet; Dr. A. K. Reischauer of the U. S. H. Wainright, Viscount Kaneko and Professor R. P. Purvis, corresponding secretary, it was announced.

After giving a brief review of the society, Mr. Ozaki, in the opening address, declared that the success of the society in its five years of record-ship and [illegible] [illegible] has been due chiefly to the faithful efforts made by its founders, the Right Honorable Mr. Hall [illegible] Chamberlain.

Following this Dr. Inazo Nitobe, the Imperial University, Professor Dr. C. E. Sawyer and Mr. John Stevens spoke briefly.

It was announced by Mr. S. Ozaki that special [illegible] to Mr. Ozaki, who is now [illegible] at his home in Paris, and to Mr. Basil Hall Chamberlain, who is now in Geneva. It was [illegible] that [illegible] which [illegible] would be sent, but it is expected that the officers will shortly [illegible] the meeting. Miss Mabel Loomis Todd, [illegible] to the more [illegible] of the society's work.—*Japan Times Mail, July.*

An Able Peace In Royal [illegible] Service of the Yamashiro Park and [illegible] for the [illegible] that the Prince of Wales is to be [illegible] at Palace Temple villa at Odawara [illegible] during his day [illegible] conducted by the [illegible] that it was [illegible] the Imperial Household to open the Imperial Mausoleum for the use of the Royal visitor.

Japanese Press Opinion Mr. G. B. Sansom gives a most [illegible] as well as [illegible] talk on "Japanese Political Literature" before the members of the Yokohama Musical and Literary Society, in the course, [illegible] by the Rev. [illegible] [illegible] [illegible]

the Japanese periodicals are not so very different from those of other countries. There are a good many periodicals published in Japan, of which a number are those for children, of which there are a long way from the best in other countries. There are also many trade magazines for which country is fond of society people, and also periodicals and articles of foreign and Japanese.

Interesting new magazines appearing, as are new editions of those already in print. For instance, at this present time, a new edition of "Japan Advertiser" is being published in Japan. The publishers of this new edition of the old organ are very sure that the new edition will be a success. Take a look around to see what pictures, what books and periodicals are to be found in the country and abroad, after the first few issues, the circulation of the old organ will be more than doubled.

There are those who say that, but the real truth is that in most other countries, Japan has not a good many cultural style of their own, as well. The most popular magazines are those which contain fiction. Take a look around to see what pictures, what books and periodicals are to be found in the country and abroad, after the first few issues, the circulation of the old organ will be more than doubled.

The publishers of magazines [illegible] son to [illegible] which [illegible] very expensive [illegible] with [illegible] publishing and [illegible] before in operation.

There [illegible] about 600 magazines published in Japan, not of this number [illegible] Tokyo. They are like most places the world over, and are divided into [illegible] mation of parts of the world to that the Japanese are interested in political affairs to a larger extent perhaps than people of other countries. In fact is a matter [illegible] to the editors, the average reader [illegible] of foreign affairs [illegible] countries, as a matter of fact, [illegible] criticism in regard to [illegible] Japan is the way in which [illegible] should act and behave [illegible] to be free from all the re-

[illegible] Japan are very attractive and most magazines must employ two editors, one to go to jail for offence, while the other carries on. The realistic [illegible] and scenes explosion in Japan is one reason why so much scandal is to be dug up.

[illegible] the number of Japanese newspapers, also the number of professional men who advertise, also the astonishing [illegible] for [illegible] all [illegible] Most of the papers have a column devoted to sports and [illegible].

The most popular literature of the social "scandal" is fiction, full of [illegible] and murder, especially weird, of which there are two kinds, namely, [illegible] foreign settings as a rule, and fiction and tales of old Japan.

[illegible] Season is in the British Embassy, and is a sparkling affair in Japan. He is a student of the written as well as the spoken Japanese language. His attentive wife [illegible] were planned with his witty, easy conversational way of giving his lecture and would be glad to hear him again.

—The Japan Times & Mail.

[illegible] Japan Society.

New York, February 11.—The Japan Society of Boston [illegible] has invited William Randolph Hearst to go there as the guest of the society and deliver an address setting forth the reasons for the attitude of the latest papers toward Japan and the relations between the United States and Japan. The letter sent to Mr. Hearst follows:

Boston, Jan. 21, 1922.

Mr. William Randolph Hearst,

New York, N. Y.:

[illegible] Dear Sir.—Many indications [illegible] Conference at Washington [illegible] that we, as a nation, are [illegible] to have a more cordial relation [illegible] other countries.

[illegible] to a more and representative [illegible] of a great [illegible] system, and voicing

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that Japanese periodicals are not so very different from those of other countries. There are about a hundred magazines published in Japan, of this number about fifteen being for children, of which the best in Japan are a long way from the best in other countries. There are at least twelve magazines for women, which contain photos of society people, weddings, geisha and articles of feminine interest, as well as good articles on current subjects.

Frequently new magazines spring up, when new fashions of thought become popular. For instance, at the present time, such advanced subjects as "free love" and the topic of sexual relations fill many magazines. The people are at the mercy of these new fashions in thought which come from outside the country and usually, after the first few issues, the circulation of the fad organs becomes very small.

There are three or four good magazines, but most material is taken from other countries; Japan has not created any cultural style of her own, as yet. The most popular magazines are those that contain fiction. Half a dozen are devoted to moving pictures, while two deal with the camera and photography. There are several magazines on economics, full of statistics.

The prices of magazines range from 70 sen to one yen, which seems very expensive when compared with foreign magazines, because the Japanese paper, printing and photo reproductions are inferior in comparison.

There are about 600 newspapers published in Japan, 24 of this number in Tokyo. They are like newspapers the world over, and are filled with topics of news from all parts of the world so that the Japanese are informed of political affairs to a larger extent perhaps than people of other countries. There is a marked absence of letters addressed to the editor, the average reader not boiling over and trying to reform the world and his fellowmen, as people elsewhere, particularly in England, try to do. The most serious blot is the way the papers create scandal about individuals in private life; no one is free from attacks and the reporters show lack of all consideration for the feeling of those concerned. If a false statement be published, then a correction must be published in the same place occupied by the former and just as prominent, but if more space be used in the denial, it must be paid for at advertising rates.

The laws of Japan are very stringent and most newspapers must employ two editors, one to go to jail for offenses, while the other carries on. The restriction of political and serious expression in Japan is one reason why so much scandal is used to fill up space.

A noticeable feature of Japanese newspapers is the number of professional men who advertise, also the astonishing number of advertisements for face creams and powders. Most of the papers have a column devoted to chess and *go*.

The most popular literature of the so-called "man of the street," is fiction, full of gossip and murder, especially serials, of which there are two kinds, modern, with foreign settings as a rule, and historical tales or old legends.

Mr. Sansom is in the British Embassy, and has spent many years in Japan. He is a student of the written as well as the spoken Japanese language. His attentive listeners were charmed with his witty, easy conversational way of giving his lecture and would be glad to hear him again. —*The Japan Times & Mail.*

Boston Japan Society and Hearst

New York, February 11.—The Japan Society of Boston has invited William Randolph Hearst to go there as the guest of the society and deliver an address setting forth the reasons for the attitude of the Hearst papers toward Japan and the relations between the United States and Japan. The letter sent to Mr. Hearst follows:

Boston, Jan. 21, 1922.

Mr. William Randolph Hearst,
New York, N. Y.:

My dear Mr. Hearst.—Many indications besides the Conference at Washington reveal the fact that we, as a nation, are trying to bring about more cordial relations with other countries.

You, as the owner and representative of a great newspaper system, are voicing

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what at the head of your paper is called "Americanism." This being so, we take it for granted that you are in sympathy with the general trend of sentiment, and are desirous of aiding in establishing a stronger co-operative feeling, not only with the European nations, but as well with those of the Orient.

Ignorance is the cause of much of the prejudice, dislike, and fear which exists to-day in the United States. Perhaps because of ignorance you are often quoted as being unfriendly to the Japanese Government, and using your newspaper influence in the wrong direction.

In order to dispel this impression, if it be an incorrect one, the Japan Society of Boston now writes to ask if you are willing to come to Boston and address our organization. We should like to have your opinion on the following questions:

1. What, in your opinion, constitutes good international relations with any country?

2. By what methods can these best be attained?

3. Will the Hearst papers co-operate with the Japan societies throughout America to promote friendship and amity between Japan and the United States?

In this connection, we wish to state that it is no part of the work of our society (nor so far as we know of any other) to encourage Japanese immigration to this country. What we do believe in, and wish to work for, is a just and sympathetic treatment of those Japanese already legitimately here, the keeping of treaties both in spirit and letter, and the creation in the minds of American people of an intelligent interest in and a proper understanding of the problems confronting the Japanese nation.

By the method of co-operation and education we believe all future questions between the two nations can be peacefully solved. Since no newspaper is definitely working along this constructive line, we believe your papers in the spirit of co-operation can make America foremost among the nations in promoting unity and good will throughout the earth.

If you are willing to accede to our request, please state an evening convenient to you in March or April, or kindly give us the choice of several dates in order that we may engage a centrally located hall and arrange all necessary details for the meeting.

Yours in the spirit of Americanism,
JESSIE M. SHERWOOD,
Secretary.

The society, in a statement given out for publication, said that the letter had been sent to Mr. Hearst to learn the justice of assertions that "the Hearst newspapers, because of the unfriendly attitude of their owner and editor-in-chief, William R. Hearst, to Japan, or at least to the Japanese Government, have been inimical in their expressions of opinion to all those international movements which looked toward a better understanding between the people of the United States and those of Japan." Another reason for the invitation, it was said, was "to allow Mr. Hearst an opportunity to set before the public his reasons for considering the Japanese a menace to our country—if he does so consider them."

The letter was sent in duplicate to Mr. Hearst's home and business address in New York, but no reply had been received by the society to the invitation, the statement said. Efforts to reach Mr. Hearst last night failed.—*The Japan Times & Mail.*

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...what at the head of your paper is called "Americanism." This being so, we take it for granted that you are in sympathy with the general trend of sentiment, and are desirous of having an exchange of courteous, co-operative feeling, not only with the Japanese press, but with the people of the Orient.

In connection with the idea of much closer relations, political and commercial, between Japan and the United States, Japan has been doing many things of late which must naturally appeal to the Japanese of character, and many more will be done in the near future in order to effect this improvement. In such an interesting and important relationship as now exists between these two countries, the Japan Society of New York wishes to ask you and your colleagues of the Japanese press to assist it in the following questions:

1. What, in your opinion, can be done to bring about a closer intellectual relationship between the two countries?

2. By what methods can these best be carried?

3. Will the Japanese papers co-operate with the Japan Society in the endeavor to promote friendship and unity between Japan and the United States?

In this connection, we wish to say that it is no part of the work of our society (nor so far as we know of any other) to encourage Japanese immigration to this country. What we do believe in and wish to work for, is a just and sympathetic treatment of those Japanese already in America by the people of this land, in spirit and letter, and the creation in the minds of American people of an intelligent interest in and a proper understanding of the problems confronting the Japanese nation.

By the method of co-operation and education we believe all future questions between the two nations can be peacefully solved. Since no newspaper is decidedly worth while unless it has a definite aim, we believe your papers in the spirit of co-operation can make America more interested in the nations in promoting unity and good will throughout the earth.

In reply to our request, the following cordial letter from Mr. Ryan, editor of the Japan Advertiser, was received:

Yours in the spirit of Americanism,

James M. Scherb,

Secretary.

The society, in a circular given out for publication, said that the letter had been sent to Mr. Ryan to ascertain the feeling of editors that "the finest newspaper, because of its influence, station in their owner and editor, Mr. Hearst, to the Japanese Government, have been induced in their expressions of opinion to all those interested in promoting a better understanding between the people of the United States and those of Japan." Another reason for the invitation, it was said, was "to allow Mr. Hearst an opportunity to set before the public his reasons for considering the Japanese a menace to our country —if he does so consider it now."

The letter was sent in duplicate to Mr. Hearst's home and business addresses in New York, but no reply had been received by the society to the invitation, the statement said. Efforts to reach Mr. Hearst last night failed.—*New York Times.*

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